



RESERVED
STORAGE

T H E

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THE gain from donations during the month of July, as compared with those for the same month last year, was nearly \$3,000, making the total gain from this source, for the first eleven months of the fiscal year, \$59,901.38. The receipts from legacies for the month were less than those from the same source last year by a little over \$15,000, leaving the total gain from legacies during the eleven months \$22,887.60—a total gain from both legacies and donations of \$82,788.98. During the month of August, being the last month of the financial year, we trust that churches and individuals will send in generous offerings, so that these enlarged donations may not only meet enlarged appropriations for the present year, but may encourage to increased appropriations, which will be imperatively needed for the year to come. Treasurers of churches and others having funds in hand for the Board are requested to remit the same on or before August 31.

SIMULTANEOUS MEETINGS.—We call attention to the proposal that churches and pastors should specially remember the claims of foreign missions upon Christian sympathy and prayer during the week *commencing Sunday, September 27, and closing Sunday, October 4.* It is hoped that upon one of these Sabbaths many pastors will be inclined to preach upon the subject to their people; also, that during the intervening week some day, or part of the day, may be particularly set apart for such services as may be most helpful in awakening and deepening missionary interest. This idea of "Simultaneous Meetings" has been welcomed by many of the friends of missions of different denominations during the past two years, and it is hoped that in the same spirit of Christian unity and fellowship it will be welcomed this year also. Any help which can be afforded from the Missionary Rooms will be cheerfully rendered.

AFTER the arrival of the *Morning Star* at Honolulu, June 19, it was decided to send her to San Francisco for repairs, and she reached that port August 6. Inasmuch as the *Star* was late in her return and several weeks will be consumed in these repairs, including the putting in of new boilers, it has been deemed necessary to send down the needed supplies to the stations in Micronesia by a trading-vessel, which will probably leave San Francisco about August 20. The hurricane on Kusaie, which destroyed such a large portion of the native food, rendered it specially necessary that there be no delay in forwarding these supplies. After the repairs upon the *Star*, she will proceed upon her regular annual voyage, sailing, we hope, some time in October.

THE Doshisha of Kyōto graduated, the last week of June, forty-seven young men from the collegiate department, two from the regular, and fifteen from the special, theological course. The exercises were of a marked religious tone, and concluded with an address by the Hon. Saburo Shimada, editor of a leading daily paper of the capital, and chairman of the standing committee of the Diet, who spoke upon Christianity in its application to various phases of daily life. On Thursday, June 25, occurred the inauguration of Mr. Kozaki as president of the Doshisha, who gave an excellent address, tracing the history of the institution, and declaring his purpose to hold it true to its great aim, to build up *character* and to make *men* after the pattern of the Lord Jesus Christ. Mr. Albrecht, of Kyōto, who reports these facts to us, says that fifty of the theological students and eight from the collegiate department are to go out this summer for evangelistic work in the various parts of the empire: some of them under the direction of pastors or evangelists and some of the older ones working independently. The employment of these students has been made possible through the extra gifts which have been made in the United States for evangelistic work in Japan. These young men appear to be going out with a spirit of complete consecration to the work of bringing men to Christ.

AMONG the "Letters from the Missions" will be found some accounts which will interest the friends who contributed to the building of the schooner *Robert W. Logan*. The vessel has proved itself admirably adapted for the purpose for which she was designed. She is a good sailer and sufficiently commodious for the purposes for which she was built. In the judgment of those who understand the work, she has already repaid all she has cost. Mr. Worth, in reporting his successful voyage down to Ruk, says that he touched at Ponape, where he found nine natives of Poloat, an island some 150 miles from Ruk, but who speak the Ruk language, who had drifted from Poloat to Ponape. They recognized Mr. Worth at once and asked his help. He took them on board the *Logan* to Ruk, and after a trip to the Mortlocks he carried these waifs to their native island, together with some goods which the American government had given the Poloat people for kindness shown to certain shipwrecked seamen. The *Logan* was welcomed and there were shouts of joy over the long-lost ones. The Poloat people were happier over the return of those whom they had given up as lost than over the presents sent them by our government, and they will believe more than ever that missionaries love them and seek their good.

IT is reported in Lisbon that a document has been received from Gungunyana, signed at Lorenzo Marquez, May 21, and certified to by a host of witnesses, including the governor, together with the British and several other consuls, declaring that he, Gungunyana, is a vassal of Portugal, and disavowing any purpose to escape from that relationship. It is quite likely that this king has acknowledged more than once his submission to the Portuguese, and quite as likely that he has disowned it as many times since. The whims of an African potentate are not of much account save in the region in which he rules by his personal presence. We have no doubt that Gungunyana, whatever he may have done or said in the past, would be very glad to be under British, rather than Portuguese, protection.

THE Christian Endeavor societies throughout the land are taking up with great enthusiasm the scheme of securing from each member, as far as possible, a pledge of two cents a week in support of foreign missions. This plan, adopted in many places some time since, received a new impetus at the great convention at Minneapolis, and hundreds, if not thousands, of the societies are now making canvass of their membership to secure these pledges. Books have been prepared containing a pledge with space for recording the signatures of 100 names. Copies of this pledge-book can be obtained by addressing the Secretary of the United Society, No. 50 Bromfield Street, Boston, with five cents in postage stamps. If the 1,000,000 members of Christian Endeavor societies should give each two cents a week, over \$1,000,000 would be raised annually for foreign missions. These gifts it is desired should be additional to ordinary contributions, the amounts to be forwarded to the treasurer of the foreign missionary board of the denomination with which the local society is connected. We bid Godspeed to this movement. It is indeed a Christian endeavor! Not only is the money needed by the missionary boards, but the young people of the land need to have a direct share in the work of preaching the gospel to the benighted.

OUR readers will find among the "Letters from the Missions" an interesting account from Micronesia. The report of Dr. Pease relating to the Marshall Islands has reached us since these letters were in type and must be put over till next month. We had hoped, though there was little to base the hope upon, that the *Morning Star* would bring some cheering news in reference to affairs on Ponape. But so far as appears there is no relenting on the part of the Spaniards, and no sign of a day of deliverance for the natives on that island. The wrong done to them seems more and more flagrant the more it is considered. We know of nothing more pathetic than the incident related by a Christian chief on Ponape in a letter to Miss Fletcher, given in *Life and Light*, in which he describes his going to the site of the mission station one day, and sitting down amidst the ruins of the girls' schoolhouse, recalling, as he sat there, the former days when the missionaries were present and the delightful scenes in church and school which they had witnessed. "As I was sitting here," he writes, "some of the natives who were wandering round saw me and came where I was. Soon quite a number were gathered together and we thought we would have a prayer-meeting. We sang and prayed, but soon every one was crying. We tried to sing again, but they cried harder and harder. We remembered every one of you and wished you could be with us." Let not these poor sheep without a shepherd be forgotten in the prayers of Christians.

OWING to the lack of rain there has been serious distress in many parts of India, especially within the Madras Presidency and in the Punjab. The very latest accounts state that the monsoons have commenced, though in some sections somewhat fitfully. In Bombay the threatened drought has been followed by excessive floods, which have done much damage. The excess of rain is often as detrimental to the crops as is the want of it. There is doubtless great suffering in some portions of India, but the widespread famine, which was threatened a few weeks since, it is hoped will be averted.

Two eminent missionaries connected with the London Society have recently been called from the earthly service — Rev. George Turner, LL.D., formerly of Samoa, and Rev. James Gilmour, who may well be called the apostle to the Mongols. Dr. Turner volunteered for missionary work in the New Hebrides when the news of the murder of John Williams, at Erromanga, first reached England. He left England in 1840, and after some months' stay on Samoa, where he learned the language and gained some insight into mission work, he settled on the island of Tanna, of the New Hebrides group, in 1842. Winning the favor of one tribe, this very fact brought upon himself and his friends the bitterest hostility of other tribes, and he and his wife only escaped with their lives by a remarkable interposition of Providence. He desired to return to Samoa, where there had been remarkable progress and 30,000 persons were waiting to be taught more perfectly the way of Christ. A training institution was imperatively needed, and in 1844 Mr. Turner founded the now famous Malua Seminary. A tract of land was secured and each student was given a sufficient plot on which to raise food for himself. A certain portion of time was assigned for industrial work to provide for the needs of the students and the institution. For thirty-nine years Dr. Turner was director of this institution, organizing and conducting it with greatest skill and energy. During his term of service until he left the mission, in 1883, 862 men passed under his care, besides 575 women, wives of the students, who had received a parallel course of instruction under Mrs. Turner. The institution is now in a most flourishing condition, and its graduates are widely scattered over the islands of the Pacific, doing excellent missionary work. Dr. Turner conducted the well-known Dr. Geddie to the New Hebrides in 1848, and Mr. McFarlane to the Loyalty Islands in 1859. He took part in the translations of the Bible into Samoan, prepared commentaries on various portions of the Bible, besides a large number of other books. In an appreciative notice in the *Chronicle*, Rev. Ralph Wardlaw Thompson, Secretary of the London Missionary Society, says: "Dr. Turner was a prince among missionaries, strong in character, strong in varied intellectual gifts, strong in the sympathetic tenderness of his nature, and he was permitted to do a great work."

IN the sudden and wholly unexpected death of Rev. J. Gilmour the London Society loses another of its most active and successful missionaries. He had devoted his life to work for the Mongols and had nearly completed the twenty-first year of his missionary service. He was an indefatigable and enthusiastic laborer, wholly devoted to the people for whom he gave his life. His volume, "Among the Mongols," is one of the most interesting books of modern times. He so thoroughly identified himself with the people for whom he labored that it is said that these Mongols used to call him "our Gilmour." We are glad to see that the London Society has already designated a missionary to take Mr. Gilmour's place in Mongolia.

A SPECIAL blessing seems to have rested upon the convention held at Kodikanal, in Southern India, from May 18 to May 22, when the missionaries of many societies laboring in that region met for four days to consider the general subject, "The Gift of the Holy Ghost." It was a meeting not only of great interest but of special spiritual power.

It is clear that, in order to make effective the resolution passed by the British House of Commons that the opium traffic is morally indefensible and should be brought to an end, the public mind needs enlightenment in regard to the extent of the evil. Statements are made in respectable papers and by honorable men denying the gravity of the evil. Of course it is to be expected that those whose only thought is of revenue will wholly ignore the moral side of the question. But it is surprising to notice how commercial interests warp the judgment of some who are not ordinarily blind to moral issues. The testimony as to the awful degradation and woe caused by the use of opium is overwhelming. Dr. Dudgeon, of China, declares that "this gigantic evil pervades all classes—Chinese, Manchus, Mongols, and Coreans, high and low, rich and poor." Dr. Happer affirms that the number of smokers of opium now, as compared with forty years ago, is twenty millions to two millions. In a recent letter from a missionary of the London Society in the interior province of Sz-chuen, he declares that not less than sixty-five per cent. of the adult population are addicted to the habit, and that in the city of Chung King alone there are between seven and eight thousand registered opium-dens. As a result of this use, the people are extremely poor and in distress, their physical appearance showing that they are "bound by a curse." Pitiable stories are coming by every mail, illustrating the wretchedness that is caused by this vice. The Emperor Tao Kwang knew what were the results of the use of opium when he declined to put a duty upon its importation, saying, "Nothing will induce me to derive a revenue from the vice and misery of my people." Let no one for an instant credit the suggestion that the traffic in opium is not demoralizing.

OCCASIONALLY we hear some one commending enthusiastically those forms of missionary work which seem to call for little aid from the home churches. "Faith Missions" and "Self-supporting Missions," so called, are applauded as indicating the right kind of spirit on the part of missionaries. The suspicion is always awakened that the real motive for these commendations lies back of what appears, and springs from a desire to relieve the conscience from the pressure of obligation to give for missions. What are Christians at home giving for foreign missions compared with what is given by the men and women who are on the field? Two cents each a week is about the average—a paltry sum compared with the gifts of those who leave not only all thought of pecuniary gain, but home and friends, that they may preach Christ among the benighted. Some one has well said that "what is wanted is not a more heroic style of living among the missionaries, but a more heroic style of giving on the part of the people."

STATEMENTS are often made in reference to illiteracy in Japan which are much to its credit, when compared with other countries. Dr. Greene, of Tōkyō, affirms that this comparison is most misleading, for while it is fairly safe to say that in America a man who can read at all can read anything which he could understand if read aloud to him, yet in Japan, or in any country where an ideo-graphic character is used, a man may be able to read certain books and yet be utterly unable to read other books whose subject-matter may be quite within his comprehension.

THE reports of outrages upon foreigners in China show that affairs just now are in a critical condition. No doubt the Chinese authorities are doing their best to repress the fanaticism of the people. On representations made by the diplomatic body at Peking the emperor has issued a decree ordering the officials to protect all foreigners and mission stations within the empire. The decree directs also the punishment of those who have instigated the anti-foreign riots at various points on the Yang-tse. But notwithstanding the good intentions of the officials, it is apparent that they have not been able to stem the tide of popular opinion. The French minister is said to have notified the Chinese government that if it finds itself unable to repress these outrages the foreign governments will be compelled to come to the protection of their citizens. No doubt the Chinese fear this intervention and the officials will be disposed to do whatever is possible to prevent the necessity of such interference.

A REMARKABLE man every way was Bishop French, who died at Muscat in May last. Going to India more than forty years ago, in connection with the Church Missionary Society, he was made Bishop of Lahore in 1877, but subsequently resigned his bishopric in order to carry out his original desire to preach the gospel to the Mohammedans of Central Asia and Arabia. He was a man of great learning, a master of Hebrew, Sanskrit, Arabic, Persian, Urdu, Hindi, Tamil, and perhaps other languages. He labored with untiring zeal, both in high and in humble ways, to reach and save the souls of men. A year ago he preached in Northern Africa, from Carthage to Cairo. In February he reached Muscat preaching in the open air, conversing with the people in their shops and bazaars, visiting the lepers, occasionally meeting bitter opposition, though often receiving a hearty welcome even from the Moslems. It was heroic work which he undertook, especially for one of his age, and the Lord called him home in the midst of his labors.

SOME interesting facts concerning missions in China we find in *The Messenger* of Shanghai, taken from a new missionary directory for that empire. The Protestant missionaries in China proper, including their wives, number 1,562, connected with 40 societies, of which 15 are American and 25 European. Ten per cent. of these missionaries came to China prior to 1870; 15 per cent. in the decade from 1870 to 1880; 60 per cent. between 1880 and 1890; and 15 per cent. of them since January, 1890. It will be remembered that at the Missionary Conference at Shanghai, held in May, 1890, an earnest appeal was made for 1,000 new missionaries to be sent to China within the next five years. *The Messenger* expresses its belief that fully 200, or one fifth of the number called for, reached China within a twelvemonth after the call was made.

WE find in *The Indian Witness* a statement as to the services which Rev. Dr. Pentecost is to conduct during the present season. In June, afternoon services were held nearly every day in the town hall at Simla. Dr. Pentecost proposes to spend August in Poona, the latter part of September and October in Lucknow; after that he will be in Lahore and Allahabad, reaching Calcutta in December. May the blessing of the Lord be upon both preacher and hearers!

THE religious animosities existing between Hindus and Mohammedans in India are well illustrated by an incident which occurred in Calcutta on July 16. The next day was a Mohammedan festival, when cows and goats are ordinarily killed in the mosques. As soon as news was spread abroad that a sacred cow was to be slain, the Hindus were fired with intense indignation, and thousands assembled to prevent the sacrilege by force. The Mussulmans in equal numbers determined to resist, and a riot on a huge scale was imminent. This catastrophe was averted through the efforts of the commissioner of police and others, and an agreement was finally made that the Hindus should not be shocked by the killing of a sacred cow while the Mussulmans should not be disturbed by the ringing of bells and beating of gongs in the Hindu temples.

THE question of the relative amount of attention to be given to educational work and to evangelistic work in mission fields, always a perplexing question, has excited much debate in the Free Church of Scotland. We have referred recently to a report of the Committee of the Free Church which was appointed to visit India primarily in reference to this subject. At the session of the General Assembly in May last, a resolution was adopted declaring, in substance, that the educational work should be carried on as heretofore, but that now more than ever it needs to be supplemented by an earnest proclamation of saving truth. With this conviction it was voted to limit the amount spent on educational institutions to the standard of recent years, and to devote to the evangelistic side any increase in contributions.

THE mortality among the Mohammedan pilgrims going from India to Mecca is something fearful. "In the six years ending with 1890," says *The Times of India*, "64,638 pilgrims started, of whom more than one third (22,449) were missing; of the 13,970 who started in 1880, 7,465 did not return." They are carried off by epidemics, starvation, and also, it is affirmed, by murder between Jeddah and Mecca. Paying no attention to sanitary regulations on shipboard or on the march from the coast to their sacred city, they die like dogs.

IT seems that the Pope has placed the Congo Free State under the special protection "of the most holy Virgin, queen of apostles and succor of Christians." But Divine revelation tells us that God has given not only that region but the whole habitable world unto Jesus Christ, whose is the kingdom, and in whose name and relying on whose care his followers should labor in faith till the world is redeemed.

AT a Drawing Room Meeting held in London on the twenty-fourth of June by members of the Baptist Missionary Society the sum of \$85,000 was subscribed toward the special fund which it is proposed to raise in commemoration of the centenary of the Society. It is hoped to raise this amount to a half a million of dollars.

IT is said that the officers of the Congo Free State have recently rescued and set free no less than 2,000 slaves between the rivers Aruwimi and Welle. This was done after a conflict with the Arabs who were in possession of these slaves.



VIEW OF BROUSA, WESTERN TURKEY, FROM THE CITADEL.

SKETCH OF BROUSA STATION, ASIA MINOR.

BY REV. THEODORE A. BALDWIN, OF BROUSA.

BROUSA is such an ancient city that it is not strange that its early history should be shrouded in obscurity. According to some accounts it was founded by Prusias, king of Bithynia, who gave it a name like his own, Prusa; other authorities say that when the great Carthaginian general, Hannibal, fled into Asia Minor to escape from the Romans, he was kindly received and entertained by King Prusias, and, in return for the hospitality shown him, he built the city on the site which, in his estimation, was worthy to be the capital of the world. This was between the years 220 and 200 B.C. Without deciding between these rival claims or asserting that Hannibal was the *founder* of the city, all historical and local traditions agree that he spent several of the last years of his life here, died in the neighborhood, probably by suicide, when he was about to fall into the hands of the Romans, and was buried at Libyssa on the Sea of Marmora.

Bithynia ceased to be an independent kingdom about three hundred years after the founding of Brousa, and the city then ceased to have political importance, becoming first the residence of a Roman provincial governor, and later, on the partition of the empire, the chief city of one of the provinces of the Eastern, or Byzantine, Empire. In the year 924 A.D. it fell into the hands of the Mussulmans and remained in their possession for nearly two hundred years, after which it was alternately under Christian and Mohammedan control until its final capture from the Greeks by Orkhan, in the year 1325; from this time until 1365 it was the capital of the Ottoman Empire. The city has always been highly esteemed by the Turks, and so great was the attachment of the early emperors or sultans that nine of them chose Brousa for their burial-place.

There can be little doubt but that the fame of the city had reached the ears of the apostle Paul, and, if he had not been hindered by the vision of the man of Macedonia when he "assayed to go into Bithynia," Brousa might have had a place in the history of the early Christian Church.

A glance at the cut opposite will give one a good idea of the situation of the city as it lies at the foot of Mount Olympus; but it conveys, however, an imperfect impression of the extent of the city, since it is more than a mile long and contains about 100,000 inhabitants.

The lover of nature will find much to gratify him in the city and its surroundings. If he is fond of mountain scenery, there is good chance for a climb, and he will find himself lingering by the way longer than he anticipated, as the fertile plain opens before his view and the lower mountains opposite present a never-ending variety of light and shade and changing color.

Cool springs bursting out on every hand will afford him constant refreshment and will account for the luxuriant verdure which surrounds him everywhere, and if he once begins to study the flora he will cease to wonder why so many kinds of flowers are designated in the books by the term *Olympicus*. Hot springs too in abundance will suggest to his mind the comparative nearness of those internal fires which burn so furiously within the earth. They invite him also to the luxury

of a Turkish bath, after enough cold water has been added to that naturally hot to reduce the temperature sufficiently. How much will be needed for this purpose may be inferred from the fact that the mercury in a thermometer plunged in the spring registers 178 degrees Fahrenheit.

The occupation of Brousa as a mission station of the American Board was the result of a visit made in 1832 by Rev. William Goodell, in company with Commodore Porter, and the following missionaries with their wives have lived here and have left upon the station the impress of their labors:—

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| Rev. Benjamin Schneider . . . | 1834-1848 | Rev. J. K. Greene | 1863-1868 |
| Rev. P. O. Powers | 1835-1845 | Rev. Sanford Richardson . . | 1867-1879 |
| Rev. H. A. Homes | 1841-1842 | Rev. B. Schneider (2d time) | 1868-1872 |
| Rev. Daniel Ladd | 1843-1852 | Rev. T. A. Baldwin | 1880-now. |
| Rev. Oliver Crane | 1849-1850 | Rev. L. S. Crawford | 1886-now. |

The following lady assistant missionaries have also labored in the station for longer or shorter periods, mainly in connection with girl's boarding schools, to wit: Miss Ursula C. Clark (now Mrs. G. D. Marsh, of Philippopolis), Miss Julia A. Rappleye, Miss O. N. Twichell (now Mrs. L. S. Crawford), Mrs. F. M. Newell, Miss P. L. Cull (still here), and Miss H. L. Wells.

The first church in this city was organized in the year 1848. Men of means and influence were among the fruits of the early evangelical work, and so the church soon attained financial independence, and it still continues to be self-supporting, notwithstanding the great stagnation of business throughout the country and the fact that upward of twenty families have removed to other places. As centres of our work here mention should be made of the High School for Girls, with twenty-seven boarding pupils; the preaching service in connection with the school in the Greek quarter of the city; the High School for Boys, which is as yet a day-school; and a primary school for both sexes, taught by a former pupil of the Girls' School. Among the young men there is a branch of the Young Men's Christian Association, and among the young ladies a missionary society, closely resembling, in its organization, the Young People's Society of Christian Endeavor.

Our missionary work, however, is far from being confined to the city of Brousa. It embraces a large district, extending in several directions over a hundred miles from this centre. Originally the limits were much greater, including Angora on the east and Koniah (Iconium) on the southeast (now belonging to the Cesarea field), and Afion Kara Hissar and Ak Shehir, which are now out-stations of Smyrna. Approximately our present boundaries are 39° to 40½° north latitude and 27° to 31° longitude east from Greenwich.

Six churches have been organized, and we have the expectation of adding the seventh this year. The total present membership is 334, of which number 28 were added on profession of their faith in 1890. Five other places are occupied by preachers or teachers, and there are beginnings of a work in several other towns and villages. Although our churches have not yet reached our ideal of self-support, it will be interesting to note that, while the sum total of aid rendered by the Board last year for the work in connection with churches, schools, and chapel building amounted to five hundred Turkish liras, the aggregate con-

tributions of our various congregations for the same objects were four hundred Turkish liras. No official census of the population is accessible, but I cannot be far from the truth in estimating the inhabitants of our field at 500,000 souls, of whom about one third are nominal Christians (Armenians and Greeks). There remains therefore much land to be possessed, and many other evangelical centres must be established, which lack of men and means have prevented us thus far from occupying.

During the past few years macadamized roads have been constructed in districts which before this could be traversed only on horseback. Railroads too are being added to our means of communication. The signs of the times invite us to lengthen our cords and strengthen our stakes, but it does not appear how we are to do this in face of a warning note to retrench !

A careful survey of the work in hand suggests reconstruction on the following lines : (1) The reoccupation, by better and stronger men, of the places which we have been obliged by the retrenchment to abandon, and also our pushing on into new and inviting fields, whose only present means of grace is the occasional visit of the colporter or missionary. (2) The existing High School for Boys should become a Normal School with a boarding department.

Years have been spent in preparation for this work, and a large and suitable building has been erected *without help from the Board*, the funds having been collected in part by an Educational Mite Society and in part from friends in Europe, through the personal solicitation of the pastor of the church here, himself a graduate of the Mission Seminary at Basel, Switzerland.

After a small outlay for outfit the only expense to the Board would be the salary of the missionary superintendent. (3) The Girls' School building in the Greek quarter, more than a mile away from the Armenian part of the city, should revert to the object for which it was originally constructed, namely, a school for Greek girls, and suitable quarters should be provided for the Armenian department of the school among the Armenians ; this would involve but very little additional expense to that already incurred for the mixed school.

We confidently believe that these would be paying investments, not yielding the paltry six or seven per cent., but the thirty, sixty, and hundred fold, and we earnestly recommend them to those stewards of the Master's treasures who are looking for paying stocks.

RELIEF OF SUFFERERS BY FLOOD.

BY REV. CHARLES A. STANLEY, OF TIENSIN, NORTH CHINA.

[The *Missionary Herald* for December last contained an appeal, prepared by Messrs. Porter and Smith, for aid for the myriads in North China who were in sore need on account of the destruction of their homes as well as their crops by reason of the extraordinary floods which had broken the banks of nearly all the rivers. In response to that and subsequent appeals the Treasurer of the American Board has received special contributions amounting to \$4,441.90. Through other missionary societies, both in America and England, money was forwarded to China. Rev. Mr. Stanley, who was chairman of the Relief Committee at Tientsin, sends the following in the nature of a report of the work done in that city and vicinity.]

THE relief of the suffering is at all times and in all places a difficult and a delicate matter. To tide them over the period of distress, with permanent benefit to themselves and no injury done to their manhood, is the end to be sought. The difficulties, great in any land, are immensely increased here, where the whole social and civil fabric educates toward pauperization. Socially, if one member of a family in China has a lucrative position none of the others feel specially called upon to exert themselves for the family support. They lounge about in idle indifference, expecting his situation to furnish them subordinate places, or otherwise supply their daily wants. Politically, the people are educated to depend upon the "Son of Heaven," whose children they are, in all emergencies. To him they pay tribute, and, in times of calamity, assistance is his fatherly duty ; they expect it as their right. He is ruler of "all under heaven ;" hence, to the Chinaman, till better instructed, all assistance is simply "imperial bounty," his by right, and he scarcely thinks of gratitude for what belongs to him.

In some places the foreign distributors were viewed at first as the dispensers of the emperor's bounty. Hence some, with no knowledge and less experience of the conditions, were disappointed that so little gratitude was manifested for the pittance given them.

The writer was appointed by the committee of the foreign community to direct the distribution of the funds placed at their disposal, in accordance with a plan which had been adopted, and was thus brought into close relation to the work done in all its details. A few general statements of fact for the information of the contributors to the relief, through the Board, are appropriate at the present time.

1. The people were remarkably quiet and free from *any* indications of violence. Not infrequently have the distributors had before them a crowd mainly of old men, women, and children, ranging from two or three score to as many hundred, waiting the completion of the list for distribution, or to beg for more ; many of them frequently from other villages pleading for a visit ; many of them returned refugees from the "soup kitchens" begging the insertion of their names. Through this crowd the distributor must pass when the list is ended. Usually they have dropped upon their knees to beg. The worst that has befallen any of us was to have a few of the decrepit old men or women catch hold of our clothing as we passed, pathetically calling, "Be gracious ! Pity, pity !" In the more than threescore villages visited, frequently by one man alone, there has not been the semblance of mob violence.

2. Pleasant as it is to have gratitude expressed for our benevolent deeds, yet suffering is relieved on such occasions of calamity not for the sake of such expressions, but on broad humanitarian ground. With existing conditions in China little was to be expected now in this direction. We went into the work impelled by pity and a sense of duty to the suffering. But while in some few cases little has been said, in the majority of villages there has been a full and appreciative expression of gratitude for the money that has come from far-away strangers and for the labor that has attended its distribution. The report of distribution has these words in closing : "From not a few, as we passed from house to house giving the pittance, which to them meant so much, the hearty 'Hsie, hsie! (Thank you!) ' which showed their appreciation, has been heard with

pleasure ; and in many cases men, women, and children, the village elders in front, have followed us to the outskirts of the village and, dropping on their knees, have called after us, ‘*Hsie! hsie! hsie! hsie!*’”

3. It is proper to inquire what bearing this relief is likely to have on missionary efforts. Experience indicates the reply. From members of the English Baptist Mission in Eastern Shantung I have this testimony. In connection with relief work in that region, both earlier and more recent, wherever it was followed with earnest evangelistic efforts, there had been fruits, and the Christian church was established. Where little or no Christian work was done, there the ingathering was meagre or nil. The same was true of the work of the American Board missionaries in Western Shantung, following the famine of 1878-79. Other instances could be cited to the same effect. They all show that if famine relief is not followed with earnest and constant preaching of the gospel there are no spiritual results.

There is every reason to believe that the same will be true here and now. Prejudice, fear, and suspicion have been removed. Some are attending the Sunday services in Tientsin, from villages in which books have been left and a little preaching has been done. Some have asked for preaching in their villages. Some have recorded their names as inquirers and probationers. This may mean little, for they are still in more or less of need. But experience leads to the expectation that to the extent we are faithful in efforts to evangelize these villages, to that extent may we look confidently for God’s blessing and the ingathering of souls. Our working force is weak, but the earnest prayers of God’s people may cause our feeble efforts to produce great results ; for it is “not by might, nor by power, but by my Spirit, saith the Lord.”

I asked two gentlemen, who took part in the distribution to give me their views in writing. I quote briefly. One, a Christian merchant, says, after expressing regret that “a misleading impression” has in some way got abroad : “People whose normal condition is ‘hand to mouth,’ educated during hard winters and times of famine to depend for bare existence upon private or official relief, administered by those who, to put it mildly, are not like Cæsar’s wife, above suspicion, can scarcely escape the taint of pauperism — the outward manifestation of which is frequently that apathetic, ‘matter of course’ way of receiving relief, suggestive of ingratitude. So far as my experience of last winter’s work goes, however, I can fully endorse the statement made by yourself at a recent committee meeting to the effect that a great deal of gratitude and appreciation was met with. As regards the danger of being mobbed, I can only recall the inevitable crowd of old women on leaving every village, a sort of mobbing often ludicrous but for its pathetic side.”

G. W. Clarke, of the China Inland Mission, says : “There has been no attempt to mob. When often surrounded by a crowd of supplicants I have wondered that no one made a grab at my handful of cash notes to supply their needs. When the people knew that the money distributed was collected by foreigners and not government [money], crowds have escorted us outside their village and, kneeling down, have said, ‘Thank you ! thank you !’ The people have been thankful, and I am sure that in every village we could obtain a good number to listen to the preaching of the gospel.”

THE ATTITUDE OF CHRISTIANITY TOWARD ANCESTRAL WORSHIP IN CHINA.

ONE of the most interesting papers given in the volume just received containing the Records of the General Conference of Protestant Missionaries in China, held at Shanghai last year, is an essay upon the above topic by Rev. Dr. Henry Blodget, our well-known missionary at Peking. It followed in its delivery a paper on the same subject by Rev. Dr. Martin, which he termed "A Plea for Toleration." The Conference, by express vote, repudiated the position taken by Dr. Martin, but the tone of the discussion indicated that it was in agreement with the conclusions which were reached in Dr. Blodget's paper. This paper, covering twenty-four large pages, is quite too long for transference to the *Missionary Herald*, much as we should like to give it here. We will, however, present a few of the points made. After showing how deeply intrenched among the Chinese is this practice of ancestral worship, and how it is enjoined not merely by the customs, but by the sacred books of the Chinese, Dr. Blodget presents a single incident to illustrate the hold it has even among the most educated and intelligent people of China. The incident is one recorded in the Annals of the Province of Chih-li, prepared under the direction of the well-known viceroy Li Hung Chang.

"An uneducated workingman, living in a small hamlet near the city of Pao-ting-fu, was possessed of this virtue in so high a degree that after the death of his father he always slept by his grave and offered food to him day by day. After the death of his mother, he never returned to the house, but took his food by day at the grave of his parents and slept there by night. Before taking his meals he offered them to his parents, accompanying the oblation with singing some rustic ditty for their delight, and bewailing them bitterly while taking the food himself. Through neglect, owing to the illness of his wife, he lost his life by starvation, and was found dead by the grave of his parents. As he was placed in his coffin his countenance was like life, and an unwonted fragrance filled the air. During the fifth year of the reign of T'ung Chih, the Viceroy of Chih-li, Liu Ch'ang-yin, accompanied by magistrates of high and low degree, the literary gentry and people of the place, repaired to the tomb and offered sacrifices to this man, erecting there also an ancestral hall, with the inscription, 'The law of heaven and goodness of earth.'"

In reference to this incident Dr. Blodget says:—

"In no other country could such things have occurred. In no other country could such conduct be regarded as other than that of a man bereft of his senses; while in China this poor countryman is presented as an ideal of filial piety. Enough has been said to show how deeply ancestral worship is imbedded in the classical literature of China, and how it enters into and pervades the life of the entire nation. Rulers and people are alike under its sway. And thus it has been from the times of their earliest historical records.

"What is to be the attitude of the Christian Church toward this hoary institution?

"It will be safe to say, in the first place, that Christianity is not about to single out this one evil, ancestral worship, and commence a crusade against it among the unevangelized masses of China. To them her message will be to repent and turn to God and embrace his gospel. Those who give heed to this message and become Christians she will carefully instruct in all points of Christian duty, not omitting their duty in reference to ancestral worship. As for those who do not receive her message, the instructions of the Church on this, as on other points of duty and morality, will have but little weight.

"It may be said with equal certainty, in the second place, that in the case of those who have embraced its tenets the Christian faith will not interfere with any harmless and beautiful custom. Duty and affection toward parents, while living, as well as the grounds of such duty and affection, will be carefully inculcated, while new and most powerful motives will be urged for its performance. When dead, all tender regard for their memory will be cherished. Not only will Christianity not forbid the natural expressions of grief and sorrow, the providing of a suitable coffin and cemetery, all decent and becoming arrangements for the last obsequies, such religious services as may be for the honor of God and the comfort and welfare of the living, care for the place in which those who have gone before sleep their last sleep, with tasteful adornments of the same, the erection there of headstones and monuments in Christian taste and with Christian inscriptions, and such loving visits to the spot as the necessities of life and a healthful regard for duties to the living may permit, or the carefully kept family record, whether within or without the folds of the sacred volume; but it will promote and encourage all these things.

"It will enjoin also interment at the proper time, without regard to the superstitions of geomancy and divination for lucky days, and notwithstanding pecuniary difficulties, which its charity will assist to remove. It will teach the decent burial of the poor, of children, and of the childless. In the Christian cemeteries of China little children and their older sisters and brothers, whether unmarried or married and without posterity, will sleep side by side with the parents who gave them birth, and not, as now, be cast into the 'potter's field' or buried in some other spot or in the outside corners of the family burying-ground. Sorrow for them and submissive mourning will not be contrary to the precepts of Christ. At the same time, Christianity will seek to restrain those lavish and unreasonable expenditures, both among the rich and the poor, which also the sages of China have uniformly condemned.

"In the third place, it may now be affirmed more positively that the Christian faith will, among its adherents, uniformly and persistently set itself against all superstitious and sinful practices in their treatment of the dead, such as the preparation and use of the ancestral tablet; all geomancy and divination, whether at the time of the burial or after that time in succeeding years; all reciting of prayers by Buddhist and Taoist priests; all burnings for the dead, whether of things made of paper, as money, servants, animals, utensils, or of clothes considered necessary for their use in the under world; all prostrations, libations, offerings, prayers, thanksgivings to the dead, whether before the coffin or in the ancestral hall at the various times for such worship each year, or at the tombs on the occasion of the annual festival called the *Ch'ing-ming*."

Dr. Blodget refers at length to the attitude taken upon this subject both by Mohammedans and Roman Catholics, showing that they regard ancestral tablets as idolatrous, and denouncing them. He points out also the evil effects of ancestral worship as incongruous with the worship of God, debasing and demoralizing. Christianity can concede nothing to idolatry. He concludes his able and convincing paper with

A WORD OF CAUTION.

“While the Christian Church cannot be too strenuous in keeping itself free from ancestral worship, it may not be amiss to add a word of caution against giving offence to those who are not Christians by meeting them at the first with sweeping denunciations of the worship, not only of their ancestors, but of national sages, heroes, and worthies. The Saviour taught men as they could bear and receive teaching. The apostle Paul commended the Athenians for their reverence, and seized upon the happy circumstance of their confession of ignorance by the altar to the unknown God to declare unto them the true God and his gospel in Jesus Christ. So, while greatly shocked at the impiety of the men of Lycaonia, he is very gentle in his reproof and leads them to the knowledge of the true God.

“Yet in instructing Christians his language is very strong: ‘The things which the Gentiles sacrifice, they sacrifice to devils, and not to God.’ ‘Ye cannot drink the cup of the Lord and the cup of devils.’ There needs gentleness and skill in detaching the tendrils of human affection from the old, and trailing them around the new. First of all the thoughts must be lifted from the earthly to the heavenly Parent, and to His unspeakable gift in Christ Jesus. When these have once entered the heart, ancestral worship and the worship of the idols will easily and naturally be displaced. It is not unlikely that the cause of truth has been hindered by the failure to observe this order in its presentation.

“But, however, in dealing with the non-Christian Chinese, these subjects may be approached with judicious care, so as not to repel those whom we would win to Christ; none the less must there be in Christians a complete separation from ancestral worship in all its forms. Nothing which savors of idolatry and superstition can be allowed to remain in the Christian Church.

“One of the last injunctions of the aged apostle John to the early Christians was, ‘Little children, keep yourselves from idols.’ When a child, I used to wonder that he should have thought it necessary thus to exhort those to whom he wrote. I do not wonder now. The little band of believers, going forth into the midst of the idolatry of the Roman Empire to win that empire and all the world to the worship and service of the only true God and his Son Jesus Christ, needed such an injunction. They were in danger, if not from the grosser forms of idolatry, yet from those more subtle and insidious. The Church now, in India and China, still needs to give heed to the same injunction.”

Letters from the Missions.

Micronesian Mission.

AFFAIRS ON PONAPE.

As reported in our last number, the *Morning Star* arrived at Honolulu, June 19. On account of the health of Mr. Rand it was deemed best that he should come with his wife to Honolulu from Kusaie, where they had gone on their expulsion from Ponape. While on the voyage he wrote a brief review of what had transpired on Ponape. At the time of the outbreak between the Spaniards and the natives, there were seventeen native Christian laborers on Ponape, three of whom were ordained, and three others were licensed to preach. The wives of these laborers, with but one exception, were efficient assistants in the day-schools and the Sabbath-schools. Besides these there were other Christian laborers, making more than forty in all. All Christian work was paralyzed when the conflict with the Spaniards began. The *Star* in coming to Honolulu touched at Ponape and Ruk. Mr. Rand spent two days on Ponape, April 24 and 25, and he writes:—

“There had been no fighting since the battle at Japalap, November 22, 23, and 24. The governor was expecting a large force soon. He said that there would be ‘no fooling’ this time, and seemed confident that the Metalanim tribe would be annihilated. This is a new governor who came to Ponape in the latter part of February. The mission work on Ponape is in a sad condition, many of our Christians in all of the tribes excepting the Metalanim having returned to their heathenish customs. Still the outlook is hopeful. God seems to help the poor natives. In every battle the Spaniards get more and more involved, and judging from the failure made by the large forces in September and again in November, it seems that they must give up in the near future. Only six natives have been killed in their three engagements with the Metalanim tribe, and more than 369 Spaniards. In the battle in November the natives cap-

tured more than a hundred guns and a great quantity of cartridges. Only 110 natives were fighting against 1,200 soldiers and four men-of-war.”

Mr. Rand reports a visit at Pingelap in August, where the work was prospering. On the way home Mokil was visited, and Mr. Rand reports that the work “is more hopeful than it has been for several years. One was received into the church and more than twelve restored. We had communion, the first for more than two years.” The *Star* also touched at Ngatic, the island near Ponape, of which Mr. Rand says, “The native teacher here is doing a noble work, but is in poor health and it is feared that he will not live long. Food at Ngatic is very scarce.”

THE MORTLOCK ISLANDS.

Shortly after the arrival at Ruk of the little schooner *Robert W. Logan*, she went, with Mr. Snelling on board, to visit the churches in the Mortlock group, a work which has been sadly neglected, since there has been no means of communication with those islands. The state of affairs within the group was found to be deplorable. Two of the Ponape teachers had fallen, including Obadiah, who has often been mentioned in the reports made in years past. It was deemed best to return these teachers and their wives at once to Ponape, and Jimina and his wife, who are Mortlockers, but had been in school at Ruk, were left at Satoan. On March 6, another tour through the group was made, and we will here give a summary of Mr. Snelling’s report as to the different islands.

At Nama the work was in a better condition than was expected, having held its own in spite of untoward influences. At Losap “there was a heathen atmosphere.” There were many cases of defection among the members of the church and several instances of following the native practice of “exchanging wives.”

At Lukunor the teacher was removed,

and another one brought from Ruk was put in his place. The disciplinary act of removing the Ponape teachers had had its effect upon the people, and efforts toward reformation were visible; nevertheless there had been some serious disturbances, and a war was imminent when the *Logan* arrived. Mr. Snelling writes: "When it was learned that the mission vessel was in sight, all parties made peace. We were glad to learn that the vessel had a power of its own, as belonging to the Prince of peace. The Mortlock wars, unlike those of Ruk, are fierce, open, and brave. All parties appeared united in the work before our leaving." Of Oniop, which was reached on the thirtieth of March, Mr. Snelling writes:—

"Here a decided change for the better was manifest. Immediately upon Obadiah's removal, Jimina, the teacher at Satoan, had visited all of these islands, and a new life became manifest. Several couples wanted to accompany us to Anapaau. In every case some difficulty arose that promises to be removed in the near future. Seventeen were received, all young men and women. This is the island upon which Mr. Logan lived for one year. We have in the field three teachers and their wives from this little island of 300 people. In no other island is there so evident strength of character as here."

At Ta, subsequent to the removal of Obadiah, great improvement was visible. "Paint had almost disappeared and the majority had returned to better ways." At Namaluk, a brother of Jimina had been laboring for a year and with fair success, and he is much beloved by the people.

Though this report of work in the Mortlock Islands is in many respects depressing, it is to be noted that the oversight which has been rendered possible by the coming of the *Logan* has been most helpful, and the results have been excellent, and in the last visit a great change for the better was visible. Mr. Snelling says that altogether these visits of the *Logan* "give hope of future permanent gains in the Saviour's kingdom," and he

adds, "I think that the schooner has almost paid for itself in the facilities it has furnished for reaching the work, and its ability to meet every demand thus far made upon it."

FROM RUK.

From Anapaau, the principal station upon Ruk, there comes a good report of the work in the Girls' School under the special care of Mrs. Logan. She has now seventeen girls, all that can be accommodated in the building till the new house is ready to be occupied. Miss Kinney writes in excellent health and in good spirits, finding the work not particularly different from what she had expected. Reports from Mrs. Logan and Miss Kinney will doubtless appear in *Life and Light*. Of the work at Anapaau Mr. Snelling says:—

"I am working in the school as much as possible, trying to impress the boys and young men with truths fitted to restrain them from evil and contribute to their growth in the fear of God. There are twenty pupils, men and boys. Two of these are now taking up work left by Jimina, who went to the Mortlocks, and that left by David. At Jappok, Jimina's station, where work was begun, after a war at the farther end of this island, there is an increasing attendance. At Jappodis an increasing interest is also reported.

"While the number of communicants at Uman is decreasing, and has done so for years, the character of the work seems to be changing for the better. The Christians are more industrious, the scholars are more constant in attendance, and are already more advanced than their pastor when he began that work. The preacher Moses is industrious and progressive. The work at Kutua, where a church of fifty was organized a year ago, is not so hopeful. At present there is more Christian energy manifest than last summer. At that time the people suffered very much through hunger. As a result many left for heathenism. Some are returning; others have been received. Three weeks ago five were received by baptism. I think there are forty-seven

members at present. At Fauna, as stated in a former letter, there was a church of sixteen members organized. Since then the work has advanced. Five are on probation. The school is increasing in numbers, while the teacher is reaching out to occupy another station opposite his island on the north of this island.

"It remains to speak of Kuku on Fefan. The work here through the year indicated progress, slow but sure. About two months ago trouble between neighboring tribes was reported, and, taking Manassa, we went over to see the chiefs on both sides, and, if possible, stop the war already begun. We visited first the chiefs of Manassa's district and afterward the other side. We failed with the latter, through the fear of the teacher, as I afterward learned. It seems that they had threatened to kill him in revenge for the death of a white teacher who left five half-breed sons. This man, Hartman, was killed in ambuscade by Manassa's people years ago."

Mr. Snelling gives many details of the interviews he held with both parties for the purpose of establishing peace. There was great bitterness shown on both sides and utter distrust of each other. Day and night negotiations went on, Mr. Snelling carrying the messages back and forth. At last, arrangements were made for the chiefs to meet in their strongholds on a certain day. Of this meeting Mr. Snelling writes: —

"We reached the south end, climbed the mountain, met the chiefs, presented report from the other side, received their terms, and went over to the other party to carry the reply. These, to our surprise, we found within eighty rods of their enemies' stronghold, gathering cocoanuts. The chiefs were gorgeously arrayed. Their supporters were painted, some from head to foot, with feathers in their hair. All were armed with spears or guns. With them we found their teacher, Manassa, and the deacons. We presented the terms from the other side, which were not accepted. But they asked to meet the other chiefs and talk over affairs. After

some delay this was brought about, and the chiefs did meet, having their supporters at a safe distance behind to help them in case of need. It was agreed to stop fighting for the time and try to settle their differences in some other way.

"You may imagine it was a lively scene when the chiefs came together. Neither party was willing to trust its chiefs away from them for fear of the other party. I hoped to be near, but could not, as I was rushing from one side to the other, leading off some overanxious one, or leading back some sulky sneak who was trying to get into the bush on either side. I hope the results will be good. We were asked by both sides to continue coming until peace was restored.

"What the effect will be at Kuku is yet to be seen."

In the midst of all these commotions the work seems to be still going on. Mr. Snelling, at the conclusion of his letter, says: "I think we are gaining; it seems very slow and tedious, but surely we are pressing forward. The gospel is asserting its power to save."

FROM KUSAIE.

Miss Smith and Miss Palmer came to Honolulu by the *Morning Star*, the state of their health being such as to render their return necessary. Miss Foss remains on Kusaie to assist Miss Fletcher in the care of the Ponape girls who were taken to Kusaie. There are sixteen of these girls now living in Mr. Snow's old house, which is about fifteen miles from the station where Dr. Pease and the Marshall Islands Training School are located.

Mr. Channon reports himself as well, and as now able to converse freely in the Gilbert Islands language, having, just as the *Star* left, conducted a Sunday-school service for the first time in that tongue. Mr. Channon has been unable to visit the Gilbert Islands on account of the arrangements made for the *Morning Star*, and so has given up his whole time to the work at Kusaie. Of a disastrous storm on Kusaie, Mr. Channon writes: —

"On March 3 and 4 we were visited

with a most severe hurricane which spread destruction on every side. Scarcely half a dozen native houses were left standing on the island, and breadfruit-trees and cocoanut-trees were almost entirely destroyed. The Gilbert School seemed to fare somewhat the worst. All the native houses but one were more or less destroyed. My own house, upon which I had lately spent so much time and labor, was entirely unroofed, and for three days and nights the rain descended in torrents upon all our furniture, destroying some and more or less injuring the rest. Wood-work suffered the worst, tops of tables and bureaus and chairs warping and splitting and coming to pieces; pictures and bric-à-brac were pretty nearly ruined. We fled at the first part of the storm, when our roof began to go, and by the assistance of half a dozen of our boys succeeded in getting ourselves and little ones safely into the Snow cottage, now occupied by Mr. Rand. This offered us the best refuge, as it is somewhat more sheltered than the other mission houses, but even here we were in constant fear that the house would go. For two nights we slept scarcely any. The last night the wind blew so hard and the house shook so that we sat with extra clothing and rubber wraps on, ready to rush out at any moment when we should hear the house begin to fall. All around us houses and trees were falling; almost every moment we would hear something crash. The wind is different from the tornadoes of America, in that it does not lift or come with sudden force, but blows steadily with terrific force, so that finally everything yields.

"When I first returned to my house it seemed almost impossible that I could ever repair it so as to live in it again, but as I must have a home there was nothing else to do. The Girls' School offered us a temporary home, as Miss Little, with the Marshall girls, was away, and so I began the repairs and have done the best I could. The iron roofing was torn from the roof, the screws pulled through, and some of it was carried a quarter of a mile."

The work of repair went on subse-

quently, but the disaster was most serious. The trees were so sadly damaged that it was feared that there would be a desperate famine, but though the Kusaieans are having a hard time to find their food, it appears as though they would manage to live.

Northern Mexico Mission.

ITINERATING.

MR. WRIGHT sends an account, dated at Las Vegas, June 10, where he was temporarily resting, of an extended tour through the interior of the State of Chihuahua, beginning June 1, and occupying less than four weeks, during which time he traveled about 850 miles; held sixteen preaching services; organized a promising Young People's Society of Christian Endeavor, and, aside from visiting out-stations, called at many entirely new points. The tour was shortened on account of the illness of Mr. Olds, rendering it necessary to take him to El Paso. Mr. Wright says:—

"I left Ciudad Juarez on the train with five of the students, a part returning to their homes for the vacation, and others on the way to fields of evangelical work for the same time. At two P.M., after a ride of 125 miles, I left the train with one of the boys. We slept the rest of the night in our blankets, on the platform of the depot. In the morning we started with some brethren who had come in a lumber-wagon to meet us, and were three long, tedious days in going eighty miles, on account of a fagged-out horse. The nights were spent very comfortably on the open prairie, with no other covering or mattress than the blanket.

"On Friday night I preached in El Valle de San Buenaventura; on Saturday held the preparatory service for the communion; bought a horse for my further trip, and visited many of the brethren in their homes. This is the point in which José, the student I took with me, is to work for the summer. An account of the organization of the church here and other items about the fanaticism of the place have been given in the *Missionary Herald*.

On Sunday, in the morning, we held the Sunday-school service, and organized a Young People's Society of Christian Endeavor of seventeen active and four associate members, and in the afternoon had preaching service with the celebration of the Lord's Supper, and received one member to the church.

"The next day I started on early with José (who returned a few days later), both of us on horseback, as there is no wagon-road where we were to go. We rode all day, forty miles, through a wonderful cañon, with precipitous sides rising from 100 to 500 feet, and so narrow that we had to cross the river sixty times. That night we spent in Cruces, a town in which no evangelical work has yet been done. We preached the gospel for about three hours, reading, singing, and praying with our host, who was a very intelligent *blind* man, and all this in spite of a severe headache on my part, brought on by the long ride in the heat. My bed was a stiff dried cow's hide thrown on the earth floor, but I was kept awake by a band of music in a neighboring store until two o'clock, and by the barking of dogs and the talking of men for the rest of the night.

"About four o'clock I heard a group of men approach, most of them drunken, and talking about the 'cursed Protestants.' Several were urging the others to do something, I could not quite hear what. One voice seemed to call upon the others to desist, and time and time again I heard that voice urge them to go home, which at last they did, much to my relief. The next day we traveled about the same distance and at night reached El Refugio, where, a little later, we were rejoiced to see Mr. Olds drive up from the opposite direction, having come from Parral, about 300 miles distant, and bringing another of the students who had met him at Chihuahua. There I preached for six consecutive nights to a congregation that has recently been organized by the owners of the sawmill, and I was delighted to see the way in which they are sending the gospel message to all the country around. Eleven

gave their names as ready to follow Christ and Him only. Mr. Olds was taken seriously ill, but after the first day he improved gradually. On the following Monday we all drove twenty-five miles to Namiguipa, to open work there, if possible, hoping to hold a service in the house of a man who was converted at El Refugio in the first preaching service ever held there, and conducted by Mr. Olds; but this man was out of town, and it seemed better to wait until he could help us. The next day we started for San Isidro, a two days' drive, where I held five meetings with full houses."

Mission to Austria.

THE POWER OF THE WORD OF GOD.

MR. CLARK, in the annual report of this mission, records with special thanksgiving the mercies and successes of the year. No previous year has been so cheering. One hundred and twenty-three persons have been received on confession of their faith, making the present membership of the five churches 473. We take from this report three cases which illustrate the wonderful way in which the gospel has been received. Mr. Clark says:—

"In the suburb where I live some unknown person, executing undoubtedly the oft-repeated order of priests to burn or in some way destroy the Bible, let fall on the street some torn leaves of a New Testament. A poor woman, Mrs. P., picked up the fragments out of curiosity and carried them home. She read what she could of this mutilated treasure, and became greatly interested. How or where to secure the whole book she knew not, but determined to improve the first opportunity to acquire possession of a volume which she was sure must be one of the best in the world. Not long after, her feet were providentially directed to the dwelling of another poor family, members of our church. 'Ah, what book is this on your table?' 'Oh, that is God's Word—the best of all books.' Reading a little in Mrs. A.'s book, she remarked, 'This is the very book I have so longed to find.'

"The story of the torn leaves was quickly told, and the next day your porter was at her door, with the welcome treasure, which she bought with a thankful heart. 'The entrance of Thy word giveth light,' and that home, where sadness and intemperance once reigned, has become bright and cheery with the light from the cross. The once intemperate husband and father can now be seen every Sunday at one of our places of worship, and at prayer-meetings you may hear that once profane tongue praising God for his redeeming love. This man, a brand plucked from the burning, and his now believing wife, were received recently to the Weinberg church."

THE "JESUS-BOOK."

"From Pilsen,—50,000 inhabitants,—where we have a very promising work, let me report the following case:—Among our score of members in that new out-station is an earnest follower of the Master who for years sought the 'Jesus-book.'

"A long time ago he saw a New Testament and had opportunity to read in it a little. Removing shortly to another city he carried with him an earnest desire to secure for himself the Word of God. From time to time in various places and of different persons he inquired for the 'Jesus-teaching book,' but all in vain. A few months ago, hearing that a young man was explaining the Bible in such a street, number so and so, he sought admission to our Bible services. At his first visit he exclaimed joyfully, 'Ah, here is the "Jesus-book," I have sought so long!' From that day he has been a faithful attendant on all the meetings of our helper in Pilsen — a young man from our training class. The beloved 'Jesus-book' has been graciously blessed by its Author to the earnest soul that so long sought for its light and for Him who is the way, the truth, and the life.

"At Stupitz, at our last communion season, I had the special joy of receiving ten new members. The conversion of two of them is worthy of grateful

mention as showing the power of God's word. Mr. and Mrs. F., some two years ago, bought in this little hamlet of Stupitz a small cottage and a few acres of land. Curiosity prompted them to attend our chapel services, and to buy a Bible. After some weeks they not only stopped coming, but, urged on by enemies, they joined them in bitterly denouncing what they called the '*Nova vîrd* (The new faith)."

"They attended now the Roman Catholic church with marked regularity, but found in these forms less satisfaction than before hearing a few gospel sermons. In God's wonderful providence this family had an unused treasure, an old Bible dating back to the sixteenth century. In their unrest of soul the venerable book was brought out and was daily studied. The old book was compared with the new book, with which, to their intense surprise, it fully agreed. Presently they gave up their enmity and began proclaiming, 'This is no new faith, these evangelical sermons in Stupitz; it is the old and true faith of our fathers.' Begging pardon for their opposition, they sought permission to attend again the Bible services in that hamlet, and now Mr. and Mrs. F. are among the best members of our church in Stupitz. Not a few have come out of curiosity to see the old, old Bible. May it still be blessed to many souls! Stupitz, under brother Rybâr, has added another out-station to its extensive field, whose members, some of them, live six hours' walk from each other."

European Turkey Mission.

THE GIRLS' BOARDING SCHOOL.

MR. BOND, of Monastir, gives an account of the closing exercises of the Girls' School, of which he says:—

"Our pupils, Bulgarian, Wallachian, Albanian, Greek, Turkish, Gypsy, and Armenian, were put through a hurried drill. We are all feeling well over the result. The school never showed to better advantage. We had a very re-

spectable audience of over 300 persons, including all the consuls with their families (except the Greek), the head teachers, male and female, of the Bulgarian and Wallachian schools, a representative of the governor-general (who sent his regrets at being prevented from attending in person), the Bulgarian Archimandrite, the chief of the bureau of public instruction, etc. Although the exercises continued nearly three hours, there was perfect attention to the end. Some of our guests were apparently most impressed by the Bulgarian, and others by the English, recitations. It was a novelty to many to hear the Mohammedan children answer so promptly in the Bible class. The declamations and dialogues were excellent and the calisthenics delighted everybody. The director of one school assured me that as yet he had failed to get hold of our secret of training children. 'Your teaching,' said he, 'is far in advance of anything in Monastir.' The dragoman of the Russian consulate declared that he had found in Bulgaria as well as here in Macedonia that the American schools were decidedly the best. The dragoman of the governor-general told me to-day that since the exhibition everybody is praising us and admitting that our school is the first in the city. Both he and the Servian consul ask the privilege of sending their children in the fall.

"Our vali pasha refuses our colporters the right of visiting the smaller villages of Monastir. The English vice-consul, Mr. Shipley, has taken up the matter, but as yet with no satisfactory result. The case will probably have to be referred to Constantinople. The vali gives no reason for his refusal."

Madura Mission.

THE WORK OF A CATECHIST.

MR. J. S. CHANDLER wrote from Madura, June 8:—

"Yesterday I had the pleasure of visiting the catechist who has been starting new work in a village where there have

never been any Christians. The money I had to spare for a house was insufficient, but a friendly Mohammedan agreed to take it and build the house and also a veranda for a school.

"The building was finished and dedicated in March. Then persecution arose. A Hindu official of the village sent word to the catechist that he should show more respect to his (the official's) caste than to wear anything on the upper part of his body or on his feet, or sit on a raised veranda, like a high-caste man. For a time it seemed as if the official might enforce his claims by the aid of roughs who came under cover of the darkness. But that difficulty has blown over, and I saw not only the catechist with jacket on and using the veranda, but also in his school of eighteen pupils two of the sons of that same official.

"This young catechist was one of the famine orphans, and so was his wife. To our pleasure and surprise she learns that quite a colony of her relatives are living within two miles. They are heathen, and when she was in want would take no steps to find her out and care for her. But now that she has attained to the honorable position of a catechist's wife they have made themselves known and have accepted her hospitality. In this way we hope to secure a hold on that other village."

Japan Mission.

CONTINUED PERSECUTIONS.

MR. WHITE, whose letter reporting various persecutions at Tsu was given in the April *Herald*, now writes that on the surrender of the Sabbath evening services the disturbances have ceased. A new pastor has instilled new life into the people, and attendance at the prayer-meetings has doubled. Though the outlook at Tsu is hopeful, Mr. White writes:

"The persecution, however, has reappeared in aggravated form in Yamada. That in Tsu was the shadow. That in Yamada is the substance, the genuine article. Services have had to be given

up as a matter of course. The noise was so great, the band of Christians so small, and the police so supine that it was soon found to be practically useless to contend against such odds. Here, too, there was not only disturbance, but there were societies organized for the special purpose of driving Christianity out of the place, which intimidated those who wished to listen and study to such an extent that those who sought instruction at the preaching place did so only under cover of the night, and finally ceased coming altogether.

"But the hardest part of the persecution has fallen on the individual Christians, and it begins to look as if the immediate result, at least, of our recent work will be to drive every Christian out of the place and leave us with no nucleus for future growth. The whole business and life of the place is so intimately connected in various ways with the maintenance of the sacred shrines and of the old folk-religion, that tremendous pressure can be brought to bear on any one suspected of being faithless. The place is a very hotbed of immorality, but woe to him who tries to lead a pure life under the inspiration of Him who 'knew no sin'! One citizen of the place made the following remark: 'It is useless to interfere with the public meetings. Those will go on anyway. But the way to deal with these Christians is to make it profoundly hot for every one that comes out as a Christian.' His advice, if it were ever needed, has been acted upon most thoroughly."

Mr. White gives one case which illustrates the trying form of the persecutions visited upon the Christians. It was that of a woman who has for years been the only professed Christian in the place.

"She entertained the missionaries and evangelists as they went to Yamada from time to time. She has held on to her faith all these years, albeit, owing to her isolation, it has not been at all times very bright. Not long ago her husband sought employment as caretaker of one of the temples; but, the anti-Christian spirit being ram-

pant, he was refused until such time as he could produce evidence that his wife had renounced her Christian profession. This brought matters to a crisis, and, though heretofore himself not at all averse to his wife's faith, he threatened to divorce her unless she at once withdrew from the church. This, in spite of earnest and loving counsel, she decided to do, and thus Yamada has lost its Christian of longest standing. As remaining true would mean for the woman separation from all her children and the seeing another woman installed at once in her place, the case is peculiarly touching and calls for the widest charity."

Another illustration of the fact that the spirit of persecution is not confined to one section of Japan is found in a note from Mr. Rowland, of Tottori, who says:—

"There is need in our field of disarming prejudice. While many receive us so pleasantly that everything seems hopeful, yet many others who do not know what Christianity is are cold-shouldered, to say the least. I have just heard to-day that a young man in Kurayoshi whom I baptized in February has been driven out of his home because of his faith. He had married into the family, taken his wife's home, and was living in the house of his father-in-law. Both he and his wife were sent away and are still in the houses of Christian friends. There is not a great deal of this kind of bitterness in our vicinity, but there is enough to show that we are not in New England. The young man seems determined to stand for his faith whatever may come. This is an encouraging feature always. News of special contributions are cheering."

A TYPICAL TOUR.

Mr. Pettee sends the following from Okayama, June 17:—

"I have just spent five days in the country and will tell you the story more in detail than I usually report such trips.

"Leaving home at half-past six A.M., on Saturday, a ten-mile ride on the cars was followed by one of forty-two miles in jinrikisha, which distance was covered in

the quick time of eight and one-half hours. It was just the season of wheat harvest. The fields were dotted with men and women, some wielding the little sickle which has a straight blade only seven inches long; others were tearing off the bearded heads by drawing the stalks through iron rakes. This executioner's business, strange to say, falls entirely to the gentler sex, while men and boys do the main part of the threshing with clumsy but effective flails, and woman again finds her sphere in winnowing and also in cleaning and stacking the choicer stalks of straw for transportation to Arima and other similar places, to be made into boxes of multifrom shapes and shades, every one of them a thing of beauty, tempting foreign visitors to invest in a trunk or steamer full of the straw vanities.

“ Reaching Onomichi, and putting up at the sign of the Round Mountain, I send out for the local evangelist, who soon appears, posts me up on the state of the work in the city and province, and we arrange for meetings. He says the little band of Christians — only twelve, not counting absentees — are in a better state of health and mind than for months past. Since January they have been praying in faith, asking that their number may be doubled during the present year. *And they expect it will be.* The first three of the twelve are to be received into the church on the morrow, and at least three others are about ready, with more in sight. That evening the Y. M. C. A. were to hold their regular meeting, which I was asked to attend and address. Sabbath forenoon came a long and very interesting service, or rather series of services; first a prayer-meeting, led by one of the young men, then two sermons, and last the reception of three persons into the little church and the celebration of the Lord's Supper.”

THREE CONVERTS.

“ The three cases were all interesting ones. No. 1 was a blind man, a sham-pooer by trade. He was very fond of *sake*, but at last came to believe in

Christianity. He had a hard struggle with his appetite, and, strange to relate, as judged from an American standpoint, broke off by degrees. He gave up drinking on Sunday first, and later threw in the rest of the week.

“ It is delightful to see the thoughtful kindness of the evangelist and others toward him. Does n't some one who reads this want to give me say two dollars to buy him some books? A part of the Bible, Pilgrim's Progress, and one or two other works have been already published in raised type for the blind. The man will have many excellent opportunities for telling people this new best way of peace and pardon.

“ No. 2 is the mother of a Christian young man, who is so happy over his mother's final surrender to the truth. Her cross lay in her idolatry. She loved her idols, and it was hard to give them up. But she has now done so cheerfully, and worships none but the one true God. No. 3 was a young woman who was brought in by music, and is now learning to play Christian tunes. Onomichi takes the lead of our country stations in the matter of music. This is owing to the good work of the evangelist's wife, whose sister, by the way, graduates this very week from Carleton College, Minnesota, and returns soon to her old place on the staff of teachers at the Kobe Girls' School. Mrs. Kuzuoka has made constant use in her musical work of the baby-organ which American friends aided me in buying for Bingo. The organ itself belonged to Miss Katie Scudder, one of the sweetest, most unselfish women ever connected with our mission, whose death in California a year ago we all so deeply deplored.”

NEW OPENINGS.

“ On Monday we went to Mihara, eight miles away, and the town crier was sent through the streets to get up an audience for us. He succeeded most admirably. At last that town shows signs of yielding to the claims of the gospel. Nothing but distrust and open hostility heretofore. But the old castle-town has a few, at

least, who will soon be among the Lord's people. It is simply imperative that two more workers be put into the province of Bingo at once. Money or no money, it must be done! Some of us who can ill afford to do so will have to pay the bills unless helped out. Here is a chance for a pure extra that will do great good. Five dollars a month of foreign money is what they need.

"One man whom we met was an old samurai, and lived in the castle until a few years ago. What stories he told us! We asked him if this were the castle where back 300 years ago the lord of the province taught his horse to know him thoroughly by building a stable next to his own room, so that the faithful steed might stand looking into his master's face at all hours of the day and night. He said it was, and he himself knew the rooms well. This man, now poor, no longer pensioned, with no trade that suits the new age, yet longs to know and follow the best master and is convinced that Christ is such a one. But he too is a toper, and finds it hard to prove his loyalty by a temperate life. However, he has progressed so far as to give up drinking on Sunday, and being a Japanese will conquer the whole week in time, I think. Back again to Onomichi the next day, I was invited by the Christians to a picnic in the harbor. Comfortably seated in two boats we spent the afternoon in leisurely rowing about. But not even a picnic could be thought of in the Orient without speeches, so the young men drew lots for turns and orated to us on 'Evolution,' 'Hope,' 'Are beards a sign of greatness?' etc. The foreigner was called out and gave a non-original characterization of different peoples, by telling what the typical Englishman, Frenchman, German, Chinaman, American, and Japanese would do in any special experience of pain or pleasure. To mention only the last two, the American would call a town meeting, elect a moderator, and refer the matter to a committee, while the Japanese would get up a lecture meeting or have his picture taken.

"I came back on the morrow more than ever cheered, and with the clear conviction that Bingo must be worked for Christ and the Church. Stand by us, you must and will! It is no time to utter even the first letter of that awful word Retrench. God is moving by His Spirit all central Japan. Our only duty is to fall into line and do each his part—giving self, silver, sympathy, and supplication to this waiting, urgent, promising service."

Northern Japan Mission.

ORDINATION AT WAKAMATSU.

DR. DEFOREST, writing from Sendai, May 23, says:—

"One good step forward in our work in the north is well worth mentioning—the ordination of Mr. Higashi over the self-supporting church in Wakamatsu. About five years ago, on his tour of inspection through the north, Dr. Neesima was strongly urged to visit Wakamatsu. Some leading men there knew of his large work in Kyōto, and wished to introduce his style of Christianity. Moreover his wife was from that city. Did you ever hear that Mrs. Neesima was there during the battles that brought in the restoration?

"Most of the North were on the rebel side, and among the rebels was the girl that was to be Mrs. Neesima. She has told me herself how she took the long woman-spear of olden times and went forward into the limits of the battle to fight for—as she supposed—her country. Any number of romantic stories grew out of these battles of the North. For one, Mrs. Neesima took to nursing the wounded. One young brave had a bullet through his wrist, and in its cruel path had left about all the cords dangling. His nurse did the best she could, but when the wound healed the fingers were left largely stiffened and useless. The other evening we had the mayor of Sendai, a banker, and a prominent citizen to dinner, and, during the conversation, the banker, who gave \$10,000 toward the school in which we are teaching, showed a badly deformed right hand, saying,

‘Mrs. Neesima bandaged that for me during the restoration war at Wakamatsu.’

“Dr. Neesima baptized some fourteen men on his first visit to that city, and after five years of growth it has about 100 members, and two out-stations.

“There were present at the ordination services, Mr. Miyagawa, pastor of the First Osaka Church, which has over 400 members; Mr. Osada, pastor of the Second Kōbe Church, and for six months an evangelist in Wakamatsu; Mr. Sugita, called the Bishop of Jōshū, because he has three large churches there to plan for and to help; Mr. Miyake, pastor of the Sendai Church, and a graduate three years ago of Rutgers Seminary; Dr. Greene, and myself. We had a delightful time. Besides the ordination services, we held theatre meetings on two nights, giving three addresses each time. The house was packed both evenings and was ‘as still as a church.’ It is nearly two years since I have spoken in a theatre, and it was like old times. It was the sign I’ve been waiting for—that a reaction is setting in now toward a reconsideration of the foreign questions, and people are getting willing again to listen, without an uproar, to public discussions of Christianity.

“We were so well pleased with the quiet attention that, on returning to Sendai, the Christians urged a theatre meeting. We held it, and about 600 people gathered to hear three addresses.”

ADDITIONS AT SENDAI.—“A VOICE IN THE WILDERNESS.”

Writing at a later date Dr. DeForest says:—

“June 14 was a glad day with us here. Mr. Miyake baptized ten persons, the largest number that has united with our church at one time for over three years. One of the baptized was a medical student in the Higher Middle School here. It was indeed pleasant to see over twenty of these college students, who are Christians, come out and congratulate one of their number on becoming a Christian. They were led by one of the professors, who gave a brief and appropriate charge to the new brother.

“A letter from the young man who is employed in teaching Christian morals to the prisoners in the Hokkaidō prison is just at hand. He says that there are about 3,000 prisoners, of whom 2,000 are engaged outside of the prison in farming and other occupations. He has 300 in his Sunday-school class, and goes out into the fields to preach to the others while they are taking their thirty minutes’ rest. So he calls himself ‘A voice crying in the wilderness,’ as well as speaking in the prison. He asks for Christian books for the fellows, and, what surprises me, for English books too, as there are many who can read. Such a fact will tend to convince the authorities that education alone will not prevent crime.”

Notes from the Wide Field.

ARABIA.

WORK AMONG MOSLEMS.—Mr. Zwemer, of the Arabian Mission at Aden, writes in *The Mission Field* of certain facts which show that the gospel is reaching Moslems in various parts of the world and bringing them to Christ. One incident which he gives is so striking that we present it entire:—

“Some time ago there was a young Mohammedan, the son of a great Mohammedan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man’s heart, ‘If I can only get possession of a Bible, I might get what I need.’ Most wonderfully, two ladies happened to be in the district, and he got what he

wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man and desirous of throwing off Mohammedanism. When his father heard of it, he offered a reward of 500 rupees to any one who would kill his son, and 200 to any one who would bring him the good news. For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to keep him safe. At last the old man went back with a New Testament. A year after he came and said that he had brought together other mullahs and read it to them. He also said: 'We have noticed that this is the New Testament; that shows me that there must be an Old Testament, and they have sent me to get the Old Testament.' I had the pleasure of giving him one, and just before I left he came with his son and said: 'The God of my son, whom I wished to murder, is now my God; baptize me, too, into the faith of Christ.'

FOREIGN MISSIONS OF THE FRENCH EVANGELICAL SOCIETY.

THE Sixty-sixth Annual Report of the *Société des Missions Evangéliques à Paris* has reached us and is full of interesting and animating details. It would seem that its constituency must be deeply stirred by these facts. Of the chief missions, in Tahiti and Basutoland, South Africa, we give the following statistics:—

| | Stations. | Out-stations. | European Laborers. | Native Preachers. | Communicants. | Added 1890. | Catechumens. | Pupils. |
|----------------------|-----------|---------------|--------------------|-------------------|----------------|-------------|--------------|----------------|
| Basutoland | 15 | 118 | 25 | 68 | 7,112 1,999 | 137 85 | 3,754 27 | 7,031 1,308 |
| Tahiti | 23 | 5 | 4 | 17 | | | | |

The sums raised by the native churches for their home work amount to 32,175 francs; for outside work, 3,566 francs.

THE NEW HEBRIDES.

The Free Church of Scotland Monthly for July reports the work of their mission vessel for the New Hebrides group. For a number of years this mission was served by the *John Williams*, the vessel of the London Missionary Society. After temporary service with small vessels, the *Dayspring* was built, through the exertions of Rev. John G. Paton. A second *Dayspring* followed, but proved too small and too slow. In 1883 Mr. Paton raised money for building a larger vessel having auxiliary steam-power, but the proposal was given up for a time, owing to the large amount required for the annual maintenance. In January last an agreement was made with the government of New South Wales by which a steamer of about 200 tons, which the government desired to employ for the purpose of carrying the mails, was engaged to do also the work of the mission. Dr. Gunn, of Futuna, declares that the experiment, notwithstanding some disadvantages, has so far proved successful. The stops at the stations are short and unoccupied places cannot be visited. If storms prevent a landing, the station is passed and cannot be visited on that tour. On the other hand, a monthly mail brings the missionaries into closer contact with the outer world. They can be relieved more easily in case of sickness, and they can go from island to island without being too long absent from their stations. The cost to the mission for this service is \$7,500 per annum, the government paying for the mail service some \$11,000. This matter of communication with missions in the Pacific Islands is a most difficult one. Sailing-vessels seem slow, and vessels with steam are so expensive and so liable to get out of repair that the problem is not easily solved. Any plan that might be adopted would be unsatisfactory,

save one which involved a great outlay. The government subsidy for the vessel sailing among the New Hebrides relieves the matter of expense in this case. With such a subsidy it would be easy to provide better communication with our Micronesian Mission.

MISSIONARIES IN THE NEW HEBRIDES.—There are eighteen missionaries now within the New Hebrides group, two of them supported by the Free Church of Scotland, three by the Presbyterian Church of Canada, and thirteen by the churches of Australia. The oldest in the service of these missionaries is Rev. John G. Paton, the well-known missionary of Aniwa.

INDIA.

REMARKABLE FIRMNESS.—Rev. J. T. Margoschis, of the English Mission, in Tinnevelly, sends to *The Harvest Field* a striking story of a man named Gurubatham, who was baptized two years ago and who has been a most faithful and devoted Christian. His wife was dead, and his little son, some six years of age, was sick and at the point of death. No Christian physician could be found, and the doctor who was called declared, when the boy grew worse under his care, that there was something wanting. "If that defect be remedied, then only the doctor's medicines will take effect." On being questioned he declared that the god whom Gurubatham had formerly worshiped was neglected, and only as he was propitiated would the medicines take effect. This doctor pretended to have had a vision in which the god told him that if Gurubatham would pay him half a rupee and spend it on an offering to him, the child should be recovered from his sickness. The heathen relatives of Gurubatham besought him to make the offering, but he refused. They proposed to pay the money themselves if only he would accept and offer it to the god. But he replied, "Though my son die, I will not agree to this." His relatives did not cease to importune him. "Say only one word, 'I promise,'" they urged; "we will pay this money." But he replied, "I will not promise, nor shall you give money to the god." In the meantime the child seemed to grow worse. The doctor changed his terms, asking for only one fourth of a rupee, and the friends forced this amount into Gurubatham's hand, and told him to give it to the doctor. Instead of this he went into the house and brought out a small church money-box, and, standing before all his relatives, he said: "The God whom I worship now is the one true God. It is in his hand to give my son his life." Having said this he prayed Jesus Christ, "If it be thy will, thou canst give life to my son. I will never offer to devils. This offering I make to thee." So saying he put the offering into the box. He then dismissed the doctor and bade his relatives not to speak to him about any heathen practice. He sent for the Christian catechist and they prayed together through the nightwatches. The child recovered speedily, and the father went to the church and publicly returned thanks, declaring to the people what great things God had done for him.

PANDITA RAMABAI'S HOME FOR HINDU WIDOWS.—Rev. Mr. Rees, in *The Harvest Field* for June, gives an interesting account of a visit to the institution established by Pandita Ramabai. He found there thirty girls, ranging in age from nine to twenty-three, only five or six of whom had their heads shaven. The usual stories of suffering and cruelties on the part of parents were told by some of these young widows. One of them spoke of how her mother-in-law starved her, and sometimes hung her up by her thumbs and toes and gave her a severe beating. These widows all belong to high castes, which do not allow their girls to marry again. The Pandita said that the utmost care was used not to offend their caste prejudices. Their superintendent and their cook are Brahman women. The Pandita said, "Their cookroom is separate from mine; and I never enter theirs, as my presence, being a Christian, would pollute it." These girls were obtained for the institution with much difficulty, but it is expected

that the prejudice against it will soon die out. The instruction is given both in English and in Marathi. The Pandita reports that she has had very little aid from India, not enough to support one widow, all funds coming from America and England. In answer to the question, "What attitude do you assume in relation to Christianity?" she replied, "I don't conceal the fact that I myself am a Christian, but I abstain from all attempts at proselytizing." The Pandita looks upon her work as most hopeful, and presented the following fact as an abundant reward for all toil and expense: "Out of these thirty widows I have the assurance from their own lips that their coming here has saved nearly twenty of them from suicide, or starvation, or a life of shame." In this connection we find in the *Dnyanadaya* a rumor, which is vouched for by a native paper, that there is friction between Pandita Ramabai and her advisory committee. This native paper is displeased because it thinks that several conversions among the widows are imminent. The *Dnyanadaya* expresses the hope that the Pandita will see her way to change her home into an out-and-out Christian institution. "On the present basis of neutrality Hindus will all suspect her of secretly trying to convert her pupils, and Christians will blame her for hiding her light under a bushel. An out-and-out Christian home would be far better, we think—better for the Pandita and better for the widows of India."

THE SYRIAN CHURCH.—It is the doctrine of the ritualists that ancient churches, however corrupt, should still be treated as churches, to be reformed but not withdrawn from. It is regarded as not only inexpedient but wrong to "proselyte from these churches," or to aid those who cannot abide the corrupt life in these churches in establishing purer organizations. All Christians, it would seem, would admit that at first efforts should be made for reformation, but when these efforts fail, or when it becomes apparent that they are doomed to failure, can there be any reason for refusing to provide a fold for spiritually minded men who can find neither life nor help for themselves or their children in these old churches? Just now Bishop Blyth in Palestine is bitterly opposing the principles of the Church Missionary Society, which regards itself as having a mission for the enlightenment of the Oriental Christians, even if in order to secure this enlightenment they must leave the corrupt churches. In this connection we are much interested in an article in *The Indian Witness* for May 23, referring to the action of the Church Missionary Society, many years ago, in connection with the work among the Syrians in India. The state of affairs in that church is thus described: "Prayers were offered to the saints, to the Virgin, and for the dead; the communion was administered only in one kind; the clergy were celibates; the Scriptures, though theoretically not withheld from the people, were, like the liturgy, in Syrian, a tongue wholly unknown to the people, and no further understood by the clergy, as a rule, than that they could spell the words and parrot-like repeat the services. Simony was prevalent. The clergy yielded to the temptation of eking out their incomes by means of the *chattrem*, a funeral service for the departed, and even the Metran (Bishop) did not disdain to aim at providing a revenue consistent with his rank and dignity by granting ordination indiscriminately to the sons of the wealthy for the sake of the fees. These things were grievous to the hearts of their English friends, and their grief was still further aggravated by the evils of Sabbath profanation, adultery, the use or abuse of intoxicating drinks, and occasional participation, on the part of Christians, in heathen ceremonies."

It seems that for twenty years, from 1817 to 1837, the Church Missionary Society labored under the most favorable circumstances, having schools and colleges and a printing-press, with the powerful influence of the British Resident on their side, to bring in a reformation within this Syrian church, but the officials of that church so effectually obstructed the work that it was finally abandoned. The Society withdrew, not because it wished to but because it was compelled to, and while disclaiming any

attempt at proselytism it finally authorized its clergy to receive to the communion of their churches any members of the Syrian church. This failure is indeed suggestive. There was a like failure when the missionaries of the American Board attempted to reform the Armenian churches of Turkey. Not willingly, but because the evangelical faith was not tolerated in those Armenian churches, were evangelical churches formed. By all means let reformation first be sought. But where reformation cannot be secured, let not any dread of schism stand in the way of pure churches such as Christ can approve and make instruments for his service. *The Indian Witness* well says: "While it is in some respects a great loss for any people to lose trace of association with their historic life, it is both easier and surer to cut loose from essential error and immoral practice and start afresh under the guidance of the safer theology and more correct morals of the churches of modern Christendom."

AFRICA.

UGANDA.—In our July number we reported a letter from Bishop Tucker, then at Uganda, giving some account of the remarkable opening in that region. The bishop returned to England to secure reinforcements, and a reception was given him on June 2, in Exeter Hall, which was crowded. Bishop Tucker's address was most impressive and his account of what he had seen most cheering. Speaking of the congregations in Uganda, he says: "Every Sunday a church, built by themselves, is simply crowded from end to end. A little after sunrise you hear the tramp of many feet. What can it be? Why, the people are coming in crowds to the house of God, and there they sit, either singly or in groups, reading their Testaments and prayer-books, and being instructed by the better instructed among themselves. It is a great feature of the work in Uganda that the people teach one another. There are numbers of Christians in the country who have learned to read, and have learned to know Christ, who have never been taught by any white man at all." Bishop Tucker believes that the people of Uganda have such a peculiar aptitude for teaching that the evangelists already set apart, and others like them in days to come, will prove most efficient laborers for the kingdom of Christ. They will be supported entirely by the native church, and he believes from among these people a great company of preachers can be raised up to carry the gospel message throughout the interior of Africa. The people of Uganda show a great love for reading, so that many of them will do three months' work very readily for a New Testament. Bishop Tucker speaks of a sister of the late King Mtesa, a very taciturn woman, who came several days to see him, but sat in silence. At last she summoned courage enough to ask for a New Testament. We are glad to notice that the bishop emphasizes the fact that he did not *give* her one, but that he *sold* her one; and he adds that the change that came over that woman when she got her new possession was remarkable. "She smiled, she laughed, she clapped her hands, and I almost thought she would sing, but at any rate she told us her spirit was singing within her for joy." Bishop Tucker came to England to appeal for a reinforcement of forty persons. It is a remarkable fact that up to June 17, just fifteen days after the meeting in Exeter Hall, exactly forty had offered themselves. These offers, of course, will have to be sifted and doubtless some of them cannot be accepted, but clearly prayer and faith are availing.

NGONILAND.—The Livingstonia Mission of the Scotch Free Church began its mission among the 'Ngoni more than a year since. This proud and war-loving people dwell on the highlands west of Lake Nyasa. The annual report of this work is encouraging, and a good impression has been made upon the people. The Sabbath is kept, and good and attentive audiences are secured. A brick schoolhouse, 64 by 20 feet, has been built. At the Sunday morning service the wives of the chief and their children take the lead. In October last, the chief, Mtwaro, who was much beloved

by his people, died. Before his death he charged his son and his headmen to treat the missionaries well. His son, who is now his successor, is a nice young man, twenty-three years of age, who has been a regular attendant at school and a faithful pupil. It was feared that with his new responsibilities and honors he would be turned from his previous course of life, but on the day he put off his mourning he came for a lesson, and promised to come to the school as often as he could. The present outlook, therefore, for the mission among the 'Ngoni is most hopeful.

A NEW STEAMER FOR THE CONGO.—The fleet of vessels on the upper river is to receive an addition in the *Goodwill*, a new steamer built for the Congo Mission of the English Baptist Society. The vessel which has been in use since 1882, the *Peace*, has rendered invaluable service, but is not large enough nor swift enough for present purposes. The new vessel, the *Goodwill*, is to be 84 feet long and 13 feet beam. Every particle of the vessel, hull, boiler, engines, and all, will have to be carried on men's shoulders some 230 miles over a very hilly road. The *Herald* of the Baptist Society reports that their work extends more than 900 miles from the base, at Leopoldville. As yet more than 1,000 miles of the waterways of the Congo Valley have never been visited by a missionary, and 2,000 miles have been traversed very hurriedly, so that there is a great work for these missionary vessels to do.

FROM SAN SALVADOR.—The kingdom of the Congo has lately lost its sovereign, and though the old king was not buried in April last, nor likely to be for some time to come, a new king had been chosen who is a warm friend of the Baptist Mission in his town. The appointment has been confirmed by the Portuguese Resident, and it is expected that the influence of the new sovereign will be most helpful in connection with the missionary work.

A STEAMER FOR VICTORIA NYANZA.—It will be remembered that Mr. Stanley proposed that a testimonial in money which was to be made to him should be devoted to the purchase of a steamer for Victoria Nyanza, to be under the care of the Church Missionary Society. Twenty-five thousand dollars for this purpose were raised some time ago, but, owing to the enormous cost of carriers to transport the parts of such a steamer as was proposed, across the country to the lake, it has been found impossible to carry out the plan at present. Hence the committee of the Church Missionary Society has secured a small steel boat which will be sent out at once, so that it may be in use by Christmas. This boat will cost \$1,000 besides the freight.

THE GABOON MISSION AND THE FRENCH.—The *Journal des Missions Evangéliques* for July contains the full report of the young missionary explorers, Messrs. Teissières and Allegret, as to the projected new mission to the French Congo. In conclusion they recommend: (1) The acceptance of the Gaboon Mission now offered by the American Presbyterians to the French Society. This offer is occasioned by the demand of the French authorities, in whose territory the Gaboon Mission is situated, that all teaching shall be in the French language. (2) That the Gaboon Mission, thus acquired, should become the base of missionary labor among the interior tribes bordering upon the great river Ogowe, which takes its rise hundreds of miles inland. The Directorate of the Société des Missions assents to these conclusions, but refers the matter to the French Protestant churches. No new work can be undertaken without a great advance in their contributions.

GERMAN EAST AFRICA.—The English mission has three stations in this region, Mpwapwa, Mamboya, and Kisoque. Bishop Tucker passed them on his way to Uganda and wrote home that hundreds of heathen opposers had now declared themselves in favor of Christianity. "It is a real miracle which God has wrought out of the distress and trouble of the past year." This trouble was caused by the Germans taking posses-

sion of the country. The missionaries' lives were endangered, but they refused a safe-conduct to the coast: and they now reap a harvest of joy.

BRITISH EAST AFRICA.—It is announced by the Gotha *Mittheilungen* that Mr. F. J. Jackson, agent of the British East Africa Company, has concluded an expedition which has had important geographical results. He has reached Uganda by a new route, across the Masai country, arriving at the northeast angle of Victoria Nyanza. He ascended, on the way, a volcanic mountain called Elgon, and discovered a chain of lakes extending from Elgon to the river Nile.

This expedition has made the curious discovery that the birds of the Elgon region belong to the fauna of Western Africa, not, as would have been expected, to that of Abyssinia or East Africa.

Miscellany.

BIBLIOGRAPHICAL.

Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 7 to 20, 1890. Shanghai: American Presbyterian Press. Pp. lxviii+744. With map and photograph.

The Shanghai Conference of 1890 was not only a remarkable assembly of men and women, but it had important bearings upon the development of Christianity in that vast empire. It was composed of nearly 450 members. The papers presented were printed beforehand, and placed in the hands of those who were to discuss them, thus rendering the discussions far more valuable than they would otherwise have been. And the papers themselves were elaborate and able, reviewing all the great topics that concern missionary work in the empire. We have been greatly impressed by the variety and ability of these papers and the thorough discussion of certain problems that are of peculiar significance in China. Some of the topics are these: "Bible Translation and Distribution;" "Missionary Methods;" "Preaching to

the Heathen;" "How to reach the Women of China;" "Educational Work;" "The Medical Work;" "Christian Literature;" "The Opium Curse;" "Native Customs;" "The Worship of Ancestors." On this latter topic brief extracts from a paper by Dr. Henry Blodget will be found on another page. The volume is crowded with matter of greatest interest and importance, and forms a thesaurus of information relating to missionary work past and present in China.

The Fourfold Story. A Study of the Gospels. By George F. Genung. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 118. Price, 75c.

The brevity and clearness of this analysis of the Four Gospels is a great recommendation for the average reader. It sets forth with distinctness the salient peculiarities of each Gospel, while giving, as it were, a bird's-eye view of the whole sacred story. Missionaries would find it a help in their training schools for native pastors.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For China: that the work may not be interrupted through the ill-will or violence of the people; that the lives of the missionaries may be protected, and that rulers and people alike may welcome the messengers of the gospel. (See page 358.)

For the missionary stations in Micronesia, and especially for Ponape: that the distressed Christians on that island may be kept from falling away, may be comforted in their trials, and that the way may be open for the reestablishment of churches and schools. (Pages 355 and 369.)

DEPARTURES.

July 25. From Boston, Rev. B. F. Ousley and wife, returning to, and William L. Thompson, M.D., to join, the East Central African Mission.

July 29. From Vancouver, Rev. D. Z. Sheffield, D.D., returning to the North China Mission, and Rev. George L. Williams and wife to join the Shansi Mission.

August 5. From New York, Miss Flora A. Fensham and Mrs. Olive T. Crawford returning to the Western Turkey Mission, and Miss Susan C. Hyde, of Norwich, Ct., to join the same mission.

ARRIVALS IN THE UNITED STATES.

July 1. At Mansfield, Ohio, Mrs. J. Lilian McBride, of the North China Mission.

July 7. At San Francisco, Miss Annette A. Palmer and Miss Sarah L. Smith, of the Micronesian Mission.

July 20. At New York, Mr. Robert McCullough and wife, of the Marathi Mission.

July 25. At New York, Mrs. Catherine Parsons, Miss Laura Farnham, and Miss Isabel F. Dodd, of the Western Turkey Mission.

August 2. At Boston, Miss Esther T. Maltbie, of the European Turkey Mission.

ARRIVALS AT STATIONS.

July 23 (?). At Benguella, West Africa, Rev. W. E. Fay and wife, and Miss Agnes A. Carter.

July 1. At Samokov, Bulgaria, Rev. William P. Clarke.

MARRIED.

July 23 (?). At Benguella, West Africa, by Rev. W. E. Fay, Rev. Wilberforce Lee and Miss Agnes A. Carter.

DEATH.

June 2. At Jaffna, Ceylon, Mrs. Hitchcock, wife of Mr. W. E. Hitchcock, instructor in Jaffna College. Mrs. Hitchcock was from West Westminster, Vermont, and with her husband reached Ceylon in January last. Her many excellencies were highly appreciated by members of the mission as well as by the natives, who saw in her a promise of great usefulness. The Christians and the college students accompanied with singing the bearing of the body seven miles to its final resting-place.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Ancestral worship in China. (Page 366.)
2. Famine relief in China. (Page 363.)
3. An ordination in Northern Japan. (Page 378.)
4. The work of a catechist in Madura. (Page 375.)
5. The power of the Word of God in Austria. (Page 373.)
6. Persecutions in Japan. (Page 375.)
7. A typical tour in Japan. (Page 376.)
8. Tidings from Ponape, Micronesia. (Pages 355 and 369.)
9. From the Mortlock Islands and Ruk. (Pages 369 and 370.)

Donations Received in July.

| MAINE. | | | |
|-------------------------------------|----------------|------------------------------------|---------------|
| Aroostook county. | | Monmouth, 1st Cong. ch. and so. | 7 50 |
| Island Falls, Cong. ch. and so. | 10 00 | Lincoln and Sagadahoc counties. | |
| Cumberland county. | | Bath, Rodney Hyde, for native | |
| Auburn, A friend, | 2 00 | preacher in India, 40; A friend 5, | 45 00 |
| Falmouth, 1st Cong. ch. and so. | 13 00 | Edgecomb, Cong. ch. and so. | 13 84 — 58 84 |
| New Gloucester, Cong. ch. and so. | 118 00 | Penobscot county. | |
| Portland, St. Lawrence-st. ch., 15; | | Bangor, Cent. Cong. ch. | 50 00 |
| D. Choate, 5, | 20 00 — 153 00 | Brewer, 1st Cong. ch. | 11 75 — 61 75 |
| Hancock county. | | Somerset county. | |
| Ellsworth, Two friends, | 12 00 | Carritunk, Cong. cb. and so. | 4 00 |
| Kennebec county. | | Washington county. | |
| | | Dennysville, Cong. ch. and so. | 12 38 |
| | | Machias, Centre-st. Cong. ch. | 7 67 — 20 05 |

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| York county. | | Buckland, Life Member. | 2 00 |
| Limerick, Cong. ch. and so. | 10 00 | Hawley, Cong. ch. and so. | 12 00 |
| Wells, 1st Cong. ch. and so. | 16 80 | Northfield, Cong. ch. and so. | 75 00 |
| | —26 80 | Warwick, Cong. ch. and so. | 22 00 —120 18 |
| | 353 94 | Hampden county. | |
| NEW HAMPSHIRE. | | Chicopee, 2d Cong. ch. and so., towards salary of Rev. A. W. Stanford. | 30 00 |
| Cheshire co. Conf. of Ch's. W. H. | | East Longmeadow, Cong. ch. and so. | 1 00 |
| Spalter, Tr. | | Huntington, 2d Cong. ch. and so. | 13 00 |
| Winchester, A. L. Jewell, | 5 00 | Mittineague, Cong. ch. and so. | 4 35 |
| Hillsboro county. | | Springfield, South Cong. ch., 109.17; Olivet Cong. ch., 33, | 142 17 |
| Bennington, Cong. ch. and so. | 6 95 | Westfield, 1st Cong. ch. and so. | 12 76 |
| Hillsboro Centre, Cong. ch. and so. | 10 00 | West Springfield, 1st Cong. ch. and so. | 32 00 |
| Milford, 1st Cong. ch. | 10 00 | —, a friend. | 5 00 —240 59 |
| Merrimac county. | | Hampshire county. | |
| Shirt Falls, Mrs. J. H. Dolbeer, | 1 00 | Amherst, 1st Cong. ch. and so., 100; College ch., m. c., 40.60, | 140 60 |
| Rockingham county. | | Chesterfield, Cong. ch. and so. | 25 00 |
| Brentwood, Cong. ch. and so. | 2 00 | Hatfield, Cong. ch. and so. | 74 40 |
| Chester, A friend. | 5 00 | Middlefield, 1st Cong. ch. and so. | 22 23 |
| Deerfield Centre, Cong. ch. and so. | 43 64 | Northampton, 1st Cong. ch. and so., 130.68; Mrs. C. H. Ladd, 5, | 135 68 —397 91 |
| Exeter, Nathaniel Gordon, for Tung- cho Theo. Sem. | 125 00 | Middlesex county. | |
| Kingston, Cong. ch. and so. | 19 45 | Cambridge reported, Pilgrim Cong. ch. | 93 68 |
| Plaistow and No. Haverhill, Cong. ch. and so. | 185 65 | Lowell, Noah R. Harlow, | 12 00 |
| Raymond, Cong. ch., Mrs. J. T. | | Newton, Geo. C. Buell, | 15 00 |
| Dudley, | 5 00 —385 74 | Newton Centre, 1st Cong. ch. and so. | 126 52 |
| Stratford county. | | Newtonville, Central Cong. ch. | 219 24 |
| Great Falls, 1st Cong. ch. and so. | 20 00 | Reading, Cong. ch. and so. | 10 00 —476 44 |
| | 438 69 | Middlesex Union. | |
| <i>Legacies.</i> — Greenville, Lucy M. Mer- riam, by Geo. F. Merriam, Ex'r, in part, | 100 00 | Groton, Cong. ch. and so. | 9 09 |
| Plainfield, Mrs. Jane B. Wyman, by | | Lancaster, Cong. ch. and so. | 10 85 —19 94 |
| C. H. Huggins, Ex'r, | 600 00 | Norfolk county. | |
| Rochester, Francis Plumer, by H. | | Braintree, 1st Cong. ch. and so. | 14 52 |
| M. Plumer and Martha W. Horr, Ex's, | 1,000 00 —1,700 00 | Medfield, 2d Cong. ch. and so. | 85 75 |
| | 2,138 69 | Norwood, A. L. Loder, for native preacher in Madura, | 10 00 |
| VERMONT. | | Randolph, Cong. ch. and so., m. c., for 6 mos. | 75 00 |
| Addison county. | | South Walpole, Missionary, | 1 00 |
| Cornwall, Cong. ch. and so. | 68 06 | Walpole, Conz. ch. and so. | 48 30 |
| Chittenden county. | | Wellesley Hills, Cong. ch. and so., of which 2 for Japan, | 49 08 |
| Burlington, College-st. Cong. ch. | 34 60 | Wrentham, 1st Cong. ch. | 30 00 —313 65 |
| Orange county. | | Old Colony Auxiliary. | |
| Chester, Cong. ch. and so. | 21 47 | Mattapoisett, Mrs. P. G. Hubbard, | 5 00 |
| Wells River, Cong. ch. and so. | 39 40 —60 87 | New Bedford, Trin. Cong. ch. | 33 52 —38 52 |
| Orleans county. | | Plymouth county. | |
| Newport, 1st Cong. ch., m. c. | 18 00 | Brockton, Porter Cong. ch., to const. BENJ. W. CROSBY and Miss MARY Z. KINGMAN, H. M. | 200 00 |
| No. Craftsbury, Cong. ch. and so. | 8 00 —26 00 | Suffolk county. | |
| Rutland county. | | Boston, 2d ch. (Dorchester), 243.19; | |
| Brandon, Charles Dana, | | Union ch., 186.08; Eliot ch. (Rox- bury), of which 8.80 for W. C. | |
| Washington county. | | Africa, 161.12; Winthrop ch. (Charlestown), 111.69; So. Evang. ch. (West Roxbury), 31.77; Park- st. ch., M. H. A., Thank-offering, 10; A. L. White, 100; C. P. Hutch- ins, 25; Mrs. Emily P. Eayres, 10, | |
| Berlin, Cong. ch. and so. | 400 00 | Worcester, 2d ch. (South Conf. of Ch's. | |
| Windham county. | 37 45 | Sanford, Tr. | |
| Brattleboro, Centre Cong. ch., m. c., | | Leicester, 1st Cong. ch. and so. | 12 48 |
| 25.50; do., 22.03; H., 1, | 48 53 | Northboro, Cong. ch. and so. | 47 55 |
| | 675 51 | Oxford, Cong. ch. and so. | 85 00 |
| MASSACHUSETTS. | | Shrewsbury, Cong. ch. and so. | 21 00 |
| Barnstable county. | | Worcester, Union Cong. ch., 118.98; | |
| Falmouth Heights, Rev. P. D. | | Mrs. A. H. Wilder, 20, | 138 98 —305 01 |
| Cowan, | 25 00 | Worcester co. South Conf. of Ch's. | |
| Berkshire county. | | Amos Armsby, Tr. | |
| Hinsdale, Cong. ch. and so. | 52 75 | Millbury, 1st Cong. ch. and so. | 102 80 |
| Housatonic, Cong. ch. and so. | 101 23 | Uxbridge, Cong. ch. and so. | 39 76 —142 56 |
| Lenox, Cong. ch. and so. | 9 50 | —, a friend, | 700 00 |
| Pittsfield, 1st Cong. ch., 110.11; | | —, J. M. N. | 100 00 |
| Edw. Strong, 29 | 130 11 | | |
| Southfield, Mrs. E. S. Canfield, | 2 00 | <i>Legacies.</i> — Boston, Mrs. Betsey R. | 4,709 54 |
| Stockbridge, A lady friend, | 5 00 —300 59 | Lang, by L. S. Ward, Trustee, | |
| Brookfield Association. | | Cambridge, Abijah E. Hildreth, by | |
| Brimfield, 1st Cong. ch. | 11 83 | E. A. and S. B. Hildreth, Ex's, add'l, | 33 33 |
| Brookfield, Cong. ch. and so. | 32 00 | Newton, Ithiel Homer Silsby, by | |
| Oakham, Cong. ch. | 5 00 —48 83 | H. B. Hackett, Adm'r, in part, | 2,500 00 —2,783 33 |
| Essex county. | | 9 00 | |
| Andover, Prof. E. A. Park. | | 9 18 | 7,492 87 |
| Essex county, North. | | | |
| Haverhill, Centre Cong. ch. | 85 00 | | |
| Essex county, South. | | | |
| Beverly, Dane-st. Cong. ch. | 7 65 | | |
| Gloucester, Ev. Cong. ch. and so. | 50 00 | | |
| Salem, Tabernacle Cong. ch. | 226 92 | | |
| Tapleyville, Mrs. Sarah Richmond, | 1 00 —285 57 | | |
| Franklin co. Aux. Society. Albert M. | | | |
| Gleason, Tr. | | | |
| Bernardston, Cong. ch. and so. | 9 18 | | |

[September,

RHODE ISLAND.

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| Pawtucket, Cong. ch. and so. | 200 00 |
| Providence, Central Cong. ch., 575; | |
| Wm. R. Talbot, 10, | 585 00 |

CONNECTICUT.

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| Fairfield county. | |
| Darien, Cong. ch. and so. | 25 00 |
| Easton, Cong. ch. and so. | 10 00 |
| Westport, Saugatuck Cong. ch. | 24 00 |

Hartford county. W. W. Jacobs, Tr.

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| Hartford, Rev. C. S. BEARDSLEE, to const. himself, H.M. | 50 00 |
| South Glastonbury, Cong. ch. and Sab. sch. | 10 12 |
| South Windsor, 1st Cong. ch. | 45 95 |
| West Hartford, "G." | 10 50 |
| Wethersfield, Cong. ch. and so. | 112 00 |
| Windsor, 1st Cong. ch. and so. | 99 00 |

Litchfield co. G. M. Woodruff, Tr.

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| Canaan, Pilgrim Cong. ch. | 19 04 |
| Harwinton, Cong. ch. and so. | 7 10 |
| New Hartford, Cong. ch. and so. | 25 00 |
| Norfolk, Cong. ch. and so. | 400 00 |
| Salisbury, Cong. ch. and so. | 33 97 |
| Terryville, B. G. H. and C. B. E. | 60 00 |
| Thomaston, Cong. ch. and so. | 11 10 |

Middlesex co. E. C. Hungersford, Tr.

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| Durham, Cong. ch. and so. | 5 00 |
| Hadlyme, Cong. ch. and so. | 17 67 |
| Middleton, 1st Cong. ch. and so. | 160 33 |
| Old Saybrook, Cong. ch. and so. | 34 93 |

New Haven county.

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| Guilford, Two friends, | 10 00 |
| New Haven, Davenport Cong. ch., m. c., 22.08; Robert Crane, 10, | 32 08 |
| South Brita n, Cong. ch. and so. | 4 54 |
| Wallingford, Cong. ch. and so. | 35 54 |

New London co. L. A. Hyde and H. C. Learned, Tr's.

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| Franklin, Cong. ch. and so. | 10 00 |
| New London, 1st ch. of Christ, 15.74; 1st Cong. ch. and so., for support of Rev. C. N. Ransom, 103.14; do., for China, 1.30; do., for Japan, 2; 2d Cong. ch. and so., 583.88 | 716 06 |
| Norwich, Broadway Cong. ch., 100; Park Cong. ch., 4,392.83, | 4,492 83 |
| Old Lyme, 1st Cong. ch. and so. | 41 00-5,249 89 |

Tolland co. E. C. Chapman, Tr.

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| Hebron, Cong. ch. and so. | 34 25 |
| Somersville, Cong. ch. and so. | 25 80 |
| Vernon, A friend, | 5 00 |

Windham county.

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| Hampton, Cong. ch. and so. | 21 25 |
| Thompson, Cong. ch. and so. | 46 61 |
| Windham, Cong. ch. and so. | 45 00 |

—, A friend,

—, Friends, for Student Aid,

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| | 10 00 |
| | 6,780 67 |

NEW YORK.

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| Albany, A friend, | 50 00 |
| Brooklyn, South Cong. ch., to const. | |
| WILLIAM MACKEY, H. M., 100; | |
| A friend, 5, | 105 00 |
| Busti, Eli Curtiss, | 5 00 |
| Candor, E. A. Booth, | 25 00 |
| Clifton Springs, Mrs. W. W. and Miss Warner, | 10 50 |
| East Bloomfield, Mrs. E. S. Goodwin, | 5 00 |
| Howells, Cong. ch. | 12 72 |
| Lysander, Cong. ch. | 3 35 |
| Morrisville, Cong. ch. | 10 00 |
| Mt. Sinai, Cong. ch., 18.33; do., m. c., 17.35, | 35 68 |
| New York, J. H. Lane, 100; L. A. B., 25; John S. Pierson, 15; Chas. E. Pierson, 25, | 165 00 |
| Patchogue, Daniel Brown, for Madura, | 10 00 |
| Poughkeepsie, 1st Cong. ch. | 53 88 |
| Richford, Cong. ch. | 13 00 |
| Rochester, Prof. W. A. Stevens, | 15 00 |
| Sanborn, Miss Abigail Peck, | 5 00 |
| Sherburne, 1st Cong. ch., to const. | |
| EDSON L. WHITNEY, H. M. | 141 00 |

Donations.

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| Legacies. — Brooklyn, Lydia J. Carle, by H. J. Cullen, Jr., Ex'r, | 28 20 |
| Springfield, Mrs. Polly Dean, by H. L. Hinman, Adm'r, previously rec'd, 3,000, | 1,930 36-1,958 56 |
| | 2,623 69 |

PENNSYLVANIA.

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| Braddock, 1st Cong. ch. | 3 86 |
| Philadelphia, Central Cong. ch., 20.95; "Lancaster," 50, | 70 95 |

— 74 81

NEW JERSEY.

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| Closter, Cong. ch. | 12 38 |
| Vineland, Cong. ch. | 7 33 |
| Woodbridge, 1st Cong. ch. | 28 70 |

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| Legacies. — Dover, Mrs. Phebe A. Wood, by D. M. McPherson, Ex'r, | 1,000 00 |
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1,048 41

DISTRICT OF COLUMBIA.

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| Washington, Rev. J. E. Rankin, D.D. | 100 00 |
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FLORIDA.

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| DeLand, A friend, | 13 00 |
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KENTUCKY.

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| Clinton, Mrs. Robert A. Mahan, | 1 00 |
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OHIO.

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| Cincinnati, Lawrence-st. Welsh Cong. ch., 50; Walnut Hills Cong. ch., 45.26, | 95 26 |
| Cleveland, East Madison-ave. Cong. ch. | 7 78 |
| Evansport, Mrs. H. C. Southworth, | 5 00 |
| Greenwich, Cong. ch. | 16 00 |
| Hudson, Cong. ch. | 10 00 |
| Mansfield, 1st Cong. ch. | 256 61 |
| Oberlin, 1st Cong. ch. | 62 40 |
| Ruggles, Cong. ch. | 62 25 |
| Twinsburg, Cong. ch. | 24 00 |
| Wakeman, Cong. ch. | 14 38 |

TENNESSEE.

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| Pleasant Hill, Mrs. P. S. Dodge, 5; Miss J. B. Lundy, 25c.; A friend, 1.50, | 6 75 |
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ILLINOIS.

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| Amboy, Cong. ch., to const. Rev. JAMES R. KAYE, H. M. | 60 00 |
| Batavia, Cong. ch. | 29 66 |
| Buda, Cong. ch., add'l, | 2 00 |
| Chicago, Kenwood Evan. Cong. ch., 428.36; Millard-ave. Cong. ch., 71.48; New England Cong. ch., 184.33; South Cong. ch., 566.89; Union Park Cong. ch., m. c., 7.57, | 1,258 63 |
| Lake Forest, Rev. W. A. Nichols, | 10 00 |
| Lee Center, Cong. ch. | 11 50 |
| Oliney, Mrs. Geo. Hollister, | 10 00 |
| Princeton, 1st Cong. ch. | 91 94 |
| Ravenswood, 1st Cong. ch. | 26 54 |
| Rock Falls, Cong. ch. | 14 00 |
| Rockford, 2d Cong. ch. | 105 00 |
| Roscoe, Cong. ch. | 12 00 |
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| Sycamore, D. A. Syme, | 100 00-1,749 32 |

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| Amity, Miss M. H. Field, | 2 00 |
| Kansas City, 1st Cong. ch., 121.50; | |
| Olivet Cong. ch., 5, | 126 50 |
| Peirce City, 1st Cong. ch. | 43 00 |
| Riverdale, Cong. ch. | 5 00 |

MICHIGAN.

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| Allegan, 1st Cong. ch. | 25 50 |
| Armada, 1st Cong. ch. | 19 13 |
| Bay City, 1st Cong. ch. | 7 00 |
| Bellaire, Cong. ch. | 3 00 |
| Coloma, Cong. ch. | 9 00 |

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| Cooper, Cong. ch. | 8 60 |
| Lansing, Oscar Hart, | 25 00 |
| Ludington, Cong. ch. | 30 54 |
| Memphis, Cong. ch. | 7 50 |
| So. Haven, Cong. ch. | 80 |
| Watervliet, Plymouth Cong. ch. | 30 69—166 76 |

WISCONSIN.

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| Beloit, 1st Cong. ch. | 68 14 |
| Eau Claire, 1st Cong. ch. | 31 00 |
| Emerald Grove, Cong. ch. | 5 10 |
| Kenosha, 1st Cong. ch. | 51 00 |
| Lake Geneva, 1st Cong. ch. | 21 00 |
| Leon, 1st Cong. ch. | 3 86 |
| New Chester, Cong. ch. | 2 40 |
| Racine, Welsh Cong. ch., 15.87; | |
| Mrs. Canfield Smith and Mrs. | |
| Marsh, 100 | 115 87 |
| Whitewater, 1st Cong. ch. | 18 00—316 37 |

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| Ames, Cong. ch. | 36 25 |
| Denmark, Cong. ch. | 20 00 |
| Lansing, Cong. ch. | 2 50 |
| Mason City, 1st Cong. ch. | 34 75 |
| Sawyer, Francis Sawyer, | 25 00 |
| , a friend, | 10 00—128 50 |

MINNESOTA.

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| Freeborn, Cong. ch. | 4 00 |
| Manchester, Cong. ch. | 2 55 |
| Minneapolis, Lyndale Cong. ch. | 10 00 |
| St. Cloud, 1st Cong. ch. | 10 70 |
| St. Paul, Bethany Cong. ch. | 31 90 |
| Wayzata, Cong. ch. | 10 94—70 09 |

KANSAS.

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| Boston Mills, J. Hubbard, | 4 00 |
| Capiroa, Cong. ch. | 11 30 |
| Douglass, Cong. ch. | 5 00 |
| Ellis, Cong. ch. | 8 00 |
| Kimeo, Rev. W. H. Knight, | 50 |
| Muscotah, Cong. ch. | 4 15 |
| Russell, Cong. ch. | 3 00 |
| Strong City, 1st Cong. ch. | 4 50—40 45 |

NEBRASKA.

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| Ainsworth, Cong. ch. | 9 15 |
| Bertrand, Rev. U. C. Bosworth, | 5 00 |
| Camp Creek, Cong. ch. | 10 20 |
| Harbine, Cong. ch. | 16 97 |
| Harvard, 1st Cong. ch. | 7 42 |
| Madrid, Cong. ch. | 3 16 |
| Wahoo, Cong. ch. | 5 00—56 90 |

CALIFORNIA.

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| Fort Jones, A friend, | 10 00 |
| Oleander, Cong. ch. | 6 50 |
| Poway, Cong. ch. | 10 00—26 50 |

OREGON.

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| East Portland, 1st Cong. ch. | 5 00 |
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COLORADO.

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| Denver, Cong. ch. Villa Park, | 9 50 |
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MONTANA.

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| Helena, William G. Stone, | 1 00 |
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SOUTH DAKOTA.

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| Redfield, Cong. ch. | 8 20 |
| Vermillion, Cong. ch. | 15 37—23 57 |

DOMINION OF CANADA.

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| Province of Quebec. | |
| Fingal, Phineas Barber, | 3 00 |

FOREIGN LANDS AND MISSIONARY STATIONS.

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| England, Chigwell, Miss S. L. Ropes, | 75 00 |
| France, Paris, A friend, | 5 00—108 15 |

MISSION WORK FOR WOMEN.

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| For house at Tottori, Japan, for two ladies, | 2,500 00—12,029 57 |

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| CONNECTICUT. — East Hartford, 1st Cong. Sab. sch., 24.65; East Woodstock, V. P. S. C. E., 3; Somersville, V. P. S. C. E., for pupil in Foochow, 6.25; Thompson, V. P. S. C. E., 7.87. | 41 77 |
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| MISSOURI. — St. Louis, V. P. S. C. E. of 3d Cong. ch. | 10 00 |
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| MICHIGAN. — Armada, Cong. Sab. sch., 1.87; Constantine, V. P. S. C. E., for support of pupil in Aintab College, 9.53; Grand Rapids, V. P. S. C. E. of Smith Memorial Cong. ch., 76c.; Lansing, V. P. S. C. E. of Plymouth ch., for boy in Mana Madura school, 2 y'rs, 17; Muskegon, 1st Cong. Sab. sch., 5.39. | 1 85 |
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| WISCONSIN. — Hayward, V. P. S. C. E. | 2 82 |
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| MINNESOTA. — Hancock, Cong. Sab. sch., 1.40; Wayzata, Cong. Sab. sch., 1.06. | 2 46 |
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| KANSAS. — Muscotah, Cong. Sab. sch. | 1 10 |
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| CANADA. — Bensfort, Union Sab. sch. | 2 10 |
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CHILDREN'S "MORNING STAR" MISSION.

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| CONNECTICUT. — Hartford, Warbuton chapel Sab. sch. | 9 00 |
| Ohio. — Ruggles, Cong. ch. | 52 10 |
| Fingal, Phineas Barber, | 3 50 |

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NEW YORK.—Aquebogue, Y. P. S. C. E., for Babijian, 5; Bangor, Mrs. Trumbull, for Zorap's sch., 1; Jamestown, Lillian Cook, for Feedan, Erzroom, 10; Massena, Mrs. Cubley, for Zorap's sch., 2; New Rochelle, Miss E. Moulton, for girls, Cesarea, 30; New York, Young Ladies' Foreign Mis. Soc. of Broadway Tabernacle, for Dr. Pauline Root's medical work, 50; for Tung-cho college, 50; for the Doshisha, in memory of Neesima, 25; for special work in Japan, 25; Rochester, North Pres. ch., for Okayama Orphan Asylum, 22; Waverly, Presb. Sab. sch., birthday-box, for present need in Anatolia College, 45.

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KANSAS.—Manhattan, Y. P. S. C. E. of 1st Cong. ch., 14; Prof. Olin's Sab. sch. class, 14; Mrs. Jane G. Foster, 14, — all for tuition of three students at Anatolia College, 42 00
NEBRASKA.—Neligh, Sab. sch. class, for support of "Babu Ramswamy" in school at Byculla, add'l, 10 00
CALIFORNIA.—Los Angeles, Sab. sch. of 1st Cong. ch., for support of Theol. student in Euphrates College for one year, 35 00
OREGON.—Portland, Girls' "Helping Hands Miss. Soc.," for work of Miss Florence White, Kyoto, 25 00
CANADA.—London, 1st Cong. Sab. sch., for education of boy, care of Rev. James Smith, 12.50; Montreal, Chinese Sab. sch. of Emmanuel Cong. ch., for Mr. Hager's work in Hong-Kong, 29.05; Sherbrooke, Y. P. S. C. E., for education of boy "Aram," Erzroom, 10, 51 55
TURKEY.—Monastir, Woman's Miss'y So'cy, "Sympathy" for Okayama Orphan Asylum, 4.40; Nigde, Friends, for Bibles in Africa, care of Rev. G. A. Wilder, 4.40, 8 80
From Income Anatolia College Endowment, for present need at Marsovan, 285 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For Girls' School, Madura, care of Miss Noyes, 190 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Miss Maltbie, expenses of sickness, 44 00
For pupil at Inhambane, 4 30
For Jaffna College, 5 80
For Mrs. Coffing's summer tour, 60 00
For trip of Miss Olmstead to Bulgaria, 50 00 — 164 10
2,709 99

265 00
25 00
50 00
25 00
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Donations received in July, 37,568 16
Legacies " 7,441 89
45,010 05

Total from September 1, 1890, to July 31, 1891: Donations, \$428,952.01; Legacies, \$201,638.41 = \$630,590.42.

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN," FOR RUK, MICRONESIA.

ILLINOIS.—Peoria, Y. P. S. C. E., 3 00
Plymouth ch., 2 00

NEBRASKA.—Indianola, King's Band, 5 00

Previously acknowledged,

4,282 39

4,287 39

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

From Rev. T. W. Jones, Turkish Missions Aid Soc., £75, at 4.88, 366 00
From Balfour, by Rev. C. C. Tracy, £10, 48 70
Subscriptions in England by do., 9 83

424 53
15,779 75
16,204 28

Previously acknowledged,

FOR YOUNG PEOPLE.

THE VOYAGE OF THE "MORNING STAR," 1890-91.

BY CAPTAIN GEORGE F. GARLAND, COMMANDER.

To the Stockholders of the Morning Star:—

DEAR FRIENDS, YOUNG AND OLD,—Shipowners are always glad to hear from their vessels while away on voyages, and I suppose the many owners of the *Morning Star* are no exception. I will try, therefore, to make a little report of her doings for the past year for their benefit; but first we will prepare for a voyage.

When the ship is ready we take in coal enough for a voyage of ten months, or about 170 tons. Then comes a year's supplies for the missionaries, and on



NATIVE HOUSE ON PONAPE.

deck there is generally a load of lumber, with perhaps a cow or two. Sometimes a generous friend in Honolulu will give us a few tons of ice to start off with, and so we sail in June or July of each year for Micronesia. We find the *Star* is none too large for her work, and sometimes, with sixty or seventy people on board, we wish she was still larger. We hope the owners will see fit to make some much-needed alterations this year to accommodate passengers.

The last, or voyage No. 8, of the *Star* was the longest and most eventful

she has made. Going first to the Gilbert Islands to land Mr. Walkup, we went on to Kusaie and Ponape. We were sorry to find Ponape in a state of war and all mission work stopped, the schools closed and the mission grounds a battlefield. The *Star* was not allowed to go to her old anchorage near the mission station, but was obliged to lie at the Spanish Colony, part of the time between the Spanish men-of-war, with their great guns pointing at her. A few weeks later these guns were turned upon the natives and fired about 800 times. The island is so thickly covered with trees and vines that no natives and very few houses could be seen from the war-vessels, consequently very little damage



CALLING TO CHURCH, ON RUK.

was done by the shells. The soldiers, who seemed to want something to show for their week's work, then landed and burned all of our mission houses and a few native houses. A very good view of a Ponape house is given in the cut on the preceding page.

The *Morning Star's* work while lying at Ponape was to receive on board the missionaries and scholars from the training schools when they were no longer safe on shore. To the west of Ponape the *Star* now has little to do, except to land supplies at Ruk. The schooner *Robert IV. Logan* now visits the Mortlocks in her stead, and has already made several voyages to that group, and can give the missionary in charge of the work all the time he desires at each island; this, of course, gives the *Star* more time for the other groups. We have a very good picture here of a native Christian; he is blowing a large shell to call people to church. The *Morning Star* is seen at anchor in the distance. This long stone wharf seen in the picture was built by the natives under the direction of Moses, who is their Christian teacher, and it is one of the signs of the

improvement which has been going on since the missionary work was begun in the Ruk archipelago.

And now we will sail back to the Gilbert Islands, stopping at Kusaie long enough to fill our water-tanks and take the Gilbert Islands girls on board. They are in charge of one of their teachers, and are now going home for the first time in four years; there are thirteen of them, as full of life and fun as any girls in America. A trip on the *Star* is a great change for them; it is their vacation, and they seem to enjoy it. Without the *Star* the boys and girls in Micronesia could not be gathered into the training schools as they now are, because they live on islands long distances apart, and from 300 to 700 miles from the schools.

The picture, "A Scene in Butaritari," on the next page, gives a good idea of a Gilbert Islands house. I wonder how some of the *Morning Star* owners would like living in such a house, with no sides and no furniture except a mat spread on the ground. People sitting at the end of a village can look right through all the houses and see what is going on at the other end. When the boys and girls from the schools become teachers and go back to their low islands, we find them building better houses, putting sides to them, and even dividing them into rooms. Such houses serve to make better people, and are a help to them in breaking away from heathen customs. You will notice in this picture of the Butaritari village some marks on the ground in front of the house. These are graves, for the islanders bury their dead close to their homes, making only a little mound over them. It seems strange that they should be willing to have the graves so near their dwellings, but such is their notion.

In the Gilbert Islands this year the *Morning Star* received pretty rough usage from winds and waves, and for the first time since she was launched had to seek a refuge. During one heavy gale she lay for five days with both anchors down and dragged them nearly half a mile. They were anxious days for those on board, for if she struck one of the many coral patches in the lagoon she would have gone to the bottom in a hurry. We were thankful when the gale was over and we could go about our work. Although we were in several tight places, yet we were kept from all serious accident, and the *Star* proved herself, as she has always done, a good sea boat.

After spending three months in this group we went to Kusaie again, to land the Gilbert Islands scholars; then taking on board the Marshall Islands boys and girls, we took them for a visit to their homes. But this is not all the *Star* has to do. The missionary in charge of the work has to visit all the islands; the *Star* takes him there and lies at anchor while he is on shore, which is from one day to a week. Then again the *Star* often has shipwrecked men on board, either taking them home or to some place from which they can get home. This, though not strictly missionary work, tends to give the vessel a good name and helps create good feeling between the natives and missionaries. I have known shipwrecked natives to wait months for the *Star* to take them home when they could have gone earlier by other vessels.

We spent about eight weeks in the Marshall group, and after being tossed and rolled about so much we were glad to get to our quiet anchorage again at Kusaie.

But what has happened? we asked one another as we approached the island. We left it green and fair; now it is brown and bare. Some men soon come off in a canoe and tell us of the hurricane which had swept the island. How we rejoiced to hear that no lives were lost! Though house after house was blown down, and thousands of trees were uprooted or broken off, yet no one was seriously hurt. The frame-houses belonging to the mission were about the only ones left standing, and some of them were badly twisted and shaken up. Only three houses were left in the principal native village; these were saved by the people getting inside and bracing them up. Most of the food-trees were either destroyed or so injured that they will not bear for many months. Bread-



A SCENE IN A BUTARITARI VILLAGE, GILBERT ISLANDS.

fruit-trees, which are large and do not take deep root, suffered most. The people were already getting hungry before the *Star* sailed for home; I hope vessels with provisions to sell will stop there and so relieve them.

But we must get back to our home port again, and so taking the missionaries who are to return, and the home mail, we make our start, stopping to say good-bye to Ponape, then on to Ruk for the mails, then to Honolulu. At the end of our voyage we find we have been away eleven months and have sailed perhaps 18,000 miles, steamed over forty days, and anchored fifty-one times. We reached Honolulu, June 19, and your vessel afterward came up to San Francisco for needed repairs.

It is now "eight bells" and my watch below, so I must close. Hoping you can form a little idea of what the *Morning Star* is doing in Micronesia,

Yours in service,

GEORGE F. GARLAND,

Captain.

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Missionary Herald

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